

Tempora Mutantur.

A
T R E A T I S E,

Theological, Moral, and Historical.

representing (as in a Scene) the Vicissitudes of
Humane things, with their Causes and Uses.

intended for the establishing mans Soul unchangeable in
the Faith, amidst the various Changes of the World.

By J. R. Master of Arts.

Isa. 21. 11, 12.

He calls to me out of Seir, Watchman, what of the
night?

The Watchman said, The morning cometh and also
the night.

L O N D O N,

Printed for Tho. Rooks at the Lamb and Ink-bottle at
the West end of S. Paul's near S. Austin's gate,

where also is made and sold the best Ink for Deeds and



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PROV. 27. ver. 1. and last branch of it.

For thou know'st not what a Day may bring forth.

The whole Verse runs thus ;

*Boast not of to Morrow ; for thou know'st not
what a Day may bring forth.*

His verse is one of *Solomons* Proverbs spoken of 1 Reg. 4. 32. where we read that *Solomon* spake three thousand Proverbs, and his Songs were a thousand and five.

Now a Proverb is a speech of an Absolute and Independent nature. For which cause I shall not look back upon it as any ways Relative, but as standing by it self upon its own account.

And in this Proverb two generall things are considerable.

1. A Prohibition, *Boast not of to morrow.*

2. A Reason of it, *For thou knowest not, &c.*

And in the Reason there are three Particulars observable.

1. The Birth : And this is implied in the relative *Quid*, which hath alwayes an *Aliquid*. it relates unto, viz. some good or evil to be deliver'd of.

2. The Parent that brings it forth : And this is *A Day*, or every particular Day. For as Truth is the daughter of Time; so also is Falshood. It is Time that brings forth

*Veritas temporis
filia, Aul. Gell.
Noct. Attic. lib.
12. cap. 12.*

Births

The Birth of a Day, or,

Births that are diversly shapen, both good and evill, strait and crooked, beautifull and deformed, perfectly membred and monstrous. Our *Gazetts* and *Diurnals* can satisfie us thus far.

Deut.
28, 28.

Iob. 8. 2.

3. The Persons that do ignorantly gaze after the Birth : And they are every man, *Tu homo*. And if it be ask'd then Who doth know it ; it is answered, Only *tu Domine*. For *secret things belong to the Lord*, sayes *Moses* : And future things are those secrets that God hath kept lock'd up from us in his own Bosome ; He only knowing them *a parte ante*, we but *a parte post*. For as *Bildad* says, so may we, *Hesterni sumus*. That we are but Yesterdayes off-spring and know nothing, no, not so much as the issue of one Day, what it will produce. *Thou Know'st not what a Day may bring forth*.

And here I shall begin with the last of the three, viz. The persons that do ignorantly gaze after the Birth ; And they are Every man ; *Tu homo*. And the rather because it is first in the Text, and comprehensive of the rest. The substance whereof I shall hold out unto you in two Propositions.

1. That no man can tell the Future Event of things, no not for a day : and this comes to pass from the great vicissitude and unconstancy of worldly things. Or else, if I may but take in the Reason into the Proposition, then I shall run thus ;

That there is such a Vicissitude and Inconstancy in all Sublunary things, as that a man can have no assurance of them, no not for a day. We know not what a Day may bring forth.

For in the great House of the World there be three Roomes; whereof the upper and lower have no change, nor shadow of change, the one being full of eternall Glory, the other of Torment; only this middle-moſt is fill'd with nothing but Inſtability.

2. That it is God alone knows all future things. For this word *Thou* is here put *ſignanter*, with an *Emphaſis* upon it: *Thou know'ſt not*. As if he had ſaid, Though the Knowledge of all Contingencies be hid from Man, yet are they known to God as if they were preſent. For which cauſe God hath his Name from the preſent, *I am that I am*; there being with him neither Exod. 3. 14. time paſt, nor time to come, but all being preſent.

Fiſt then for the former of the two.

Now for the orderly handling of this, that I may give ſome ſtays and reſts to your memories, I ſhall lay before you theſe five things.

1. What this Viciffitude is.
2. That there is ſuch a Viciffitude.
3. The Efficient Cauſes of it.
4. The Ends or Final Cauſes of it.
5. The Uſes of it.

The fiſt thing then is, *Quid ſit*.

Where know that by Viciffitude here I do not underſtand ſuch a mutation as is the utter annihilation of the Creatures Eſſence and Being; becauſe God having made all things, doth not utterly deſtroy any thing that he hath made, according to that of S. Paul 1 Cor. 7. 31. *The aſhion of the world paſſes away, (ſi-
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loſſes it;) But ſuch a one as doth*

*Aretius in
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Aretius in locum,

only

only alter it in its present estate and condition ; this particular estate and condition of a thing being the proper object of Vicissitude. Neither is it again every mutation of a things particular estate and condition that is the proper object of Vicissitude, but only such a mutation as is reciprocal: *i. e.* such a change, as hath like the Sea its *Fluxus* and *Refluxus*, its Ebbings and Flowings from one estate to another. And this too we do not understand in a Morall, but in a Naturall way. For there may be a Morall change from good to evil, and back again from evil to good, which yet we cannot call by the name of Vicissitude. But the Vicissitude here spoken of is only in Naturall and Worldly things, which have such a circular motion here, and are so unconstant in it, as that there can be no Insurance made of them in this great Exchange of the World, because we know not concerning them what a day may bring forth. And so much for the first thing.

2

The second is the Demonstration of this Truth, That there is such a Vicissitude.

And this I shall do, First, by expresse places of Scripture. Secondly, by some Instances of it.

First, by some expresse places of Scripture And herethe Preacher hath a good saying, *Ecclesiastes 7. 14. In the day of Prosperity be joyfull, but in the day of Adversity consider.* And the thing we are to consider of is, That God hath set the one over against the other. His meaning is, That God hath ordered things here with a great deal of change and variety ; As that he hath set Prosperity over against Adversity, and again, Adversity over against Prosperity, even as Light

and Darknesse, to succeed each other by a constant intercourie: *To the end*, says he, *That man should find nothing after him*: i. e. that so by this interchangeable dealing of God, no man should be able to find out infallibly what his after estate shall be in this world, whether happy or else miserable. Again consult that of S. Paul

1 Cor. 7. 31. where the world and all things in it are compared to a Scene in a Comedy, which being changed on the suddain, some new matter is presently presented to the eyes of the Spectatours. And S. James

again to the same purpose *cap. 4. vers. 13. & 14.* *Go to, &c.* The speech is Ironical, as deriding those who think all things here below to be of a standing nature: when as the wheel of all sub-lunary things is so turning, that a man cannot tell what turn shall be on the morrow. That as

the Scripture sayes of **Shebna*, That God should turn and toss him like a Ball: so are all outward things turn'd and toss'd up and down by the Racket of Gods Power, and Providence, even as a man rackets a ball to & fro from one place to another.

Secondly, I shall demonstrate this by severall instances. And here methinks I could wish with S. Jerom, that I were now in the top of such a Watch-tower, that I might discover unto you the ruines and alterations of all things

Videar hic alluisse ad Scenas, in quibus aulaa momento complicata novam reddunt faciem.

Calvin. in locum. Nemo est Qui Deum credat sibi tam faventem, Crastinum ut possit sibi polliceri. Sen. Thyest. trag. 3

Huic affine est illud Plautinum, Enim vero, dii nos quasi pilas, homines habent. Plaut. in Capt. Scen. 1.

O si possemus in talem ascendere seculum, ut totius Orbis ostenderem ruinas. Hieron. l. 2. ad Heliod.

in the world, from the beginning of the Creation to this day; and present this lively to your eyes, which I am fain to do now only to your minds and understandings; that so I might be able to say with the prophet *David*, *Psal. 46. 8. Come and behold the works of the Lord, what desolations, so what changes and alterations, he hath wrought in the world!* For one generation, says the Preacher, is passing away, and another comes: neither is there any thing here so fix'd, that it can say of it self as the false Prophets did, *Erit sicut hodie, sic & cras, To morrow shall be with me as this day*; Since no man knows what a day may bring forth. Now this I shall hold out unto you in a threefold respect, that ye may be the more affected with it.

First, in relation to Politick Estates and Governments.

Secondly, to continued Families, or Races of men that are lineally successive for Name and Greatnesse.

Thirdly, to particular Persons.

In all which if I be more historical than otherwise I would, it must be imputed to the present Subject, which is of that nature, and requires it of me.

First then I shall consider it in relation to Politick Estates and Governments: whether we consider them either as drawn out in length in Monarchies; or else as drawn up short in Cities, which are nothing else but Empires epitomized, or Republicks bound up in a lesser volume.

First then I shall demonstrate this unto you of Monarchies, which *Bodine* tells us are more durable

Ecclesiast.
1. 4.

Isa. 56. last.
Sic vulg.
Latin.

Lib. 4. de
Reg. c. 1.

endurable then Popular States, because lesse subject to be divided, (Unity being the great Preserver of all things :)

and yet have these had, as the Moon, not only their increase and full light, but also their wain and changes, and this sometimes in a moment.

That as in Musick you shall hear sometimes a

string tun'd up to its *ultimum potentia*, as high as it will bear, and presently depressed again to the lowest Key, and another elevated, yet both of them breathing but light aires and of short continuance: So may you see a Monarchy now wound up to the highest pitch of Happines, and

by and by let down again into the lowest depths of misery. This is the Lords doing, and it is marvellous in our eyes.

And here I shall begin with those Empires and Monarchies that were most famous among the rest.

For how soon was the *Assyrian* or *Babylonian* Monarchy swallow'd up by the *Persian*, the *Persian* by the *Greek* or *Macedonian* Empire, the *Greek* by the *Roman*? which the Prophet *Daniel* presents unto us by the Gold, Silver, Brass and Iron whereof *Nebuchadnezzars* Image consisted, *Dan. 2. 32.* The dissolution of the one, as in naturall things, so here, being still the generation of another; and again the erection of the later being the destruction of the former di-

Dies, hora, momentum evertendis dominationibus sufficit, quæ adamantinis credebantur radicibus esse fundatæ. Sir Walt, Rawl. preface out of *Cassaub.*

Regnorum initia, incrementum & occasus dependent. Phil. de Comminges lib. 7.

Arifion

The Birth of a Day, or

I. Flor. in a-
ditu ad hist.

*Imperiorum
nunc floret for-
tuna, nunc se-
nescit, nunc in-
terit, Patere.
hist. lib. 2.*

And as for the *Romane Monarchy*, their own Historian can tell us of that, how it had both its *Infancy, Youth, Manhood, and Old age* as it were by turnes. At its *Infancy* under *Kings*, its *Youth* under *Consuls*, its *Manhood* from the first *Punick warre* unto the time of *Augustus Caesar*, and from that time its *Old age* under the succeeding *Emperours*; untill at length that solid Body was torn asunder by the strugglings of her own *Children*, into the *Eastern and Western Empires*, whereof the former was soon eaten away by the *Turks and Saracens*, and the later at length fell away much after a little revolution of time by the falling off of divers *Nations* from each of which after they had pluck'd off their own feathers from the *Roman Eagle*, left her most naked; As the *Franks and Burgunds* in *France*, the *Goths* in *Spain*, the *Normans and Lombards* in *Italy*, together with the *Engles and Scots* in *Britain*: untill at the last cast the *Roman Monarchy* began a little to recall herself into *Germany*, where she hath held up but a little more then the bare name of the *Empire*. So that *Vicissitude* you see is the great *Empire* of the world, unto whose untay'd dominions, earthly Powers and Principalities must be all subject, even those that are of the first Magnitude, much more others that move in a lower Orb.

And of these I shall single out only the one which I conceive most eminent, to be instanced in for this point.

The first is *Judea*, whose government was

Monarchically settled by God himself; yet how oft did she change her Lords and Masters, yielding her self as it were successively first to the Babylonian, and after that to the Roman, Persians, Saracen, Christian, Egyptian, and now to the Turkish power? That as the *Poet spake of *Ovid: *Troy, fuit Ilium*; so may we of Jerusalem, her Metropolis, fuit Hierosolyma, that Jerusalem was, She was great among the Nations, or *Lam. 1.* *Domina Gentium, the Lady of the Nations*, as the Vulgar Latin reads it. But now, *Non sic ut olim*, It hath not been with her for these many generations past as in former days, (to use Job's words in his twenty ninth chapter, second and third verses) *when God preserv'd her, when his Candle shined upon her head, and when by that light she walk'd through darknesse*; but *Servants* *Lam. 5.* *have ruled over her, and there was none to deliver her out of their hands*. Which is a good lesson of Mutability to other Kingdomes and their Mother-cities. For Jerusalem was once a holy and happy city, and had been happy still, had she but continued holy; but that failing, *How* *Lam. 4.* *all her Gold become dimme, how is her fine Gold up hang'd into Drosse!* as she complains her self.

The second Example
produce here is Nations, which we may well be all the Ball of Providence: And indeed so it is, being bandyed from only the Lord to another ten times, before it came to lie (as now it

As Pertinax the Emperour was call'd *Pila Fortuna*; *Nam quod Ethnici Fortunam, nos Christiani providentiam appellamus.* Aurel. Vict. Epitom.

both) at the foot of Spain. For being a country at first diversly peopled, it was upon the division

The Birth of a Day, or,

vision allotted to the Eastern Emperours, but from them forc'd by the *Almains*, and so to the *Greeks* and *Saracens*, and then successively hurried about to the *Normans*, *Germans*, *French*, *Hungarians*, *Arragonoys*, and from them to the *French* again; till in the end the *Spaniard* seised upon it: and whether it will continue long with him or no, is very uncertain; especially if we

See *Howels* relation of it lately printed.

remember how of late years a poor Fisherman, (*Massinello* by name) snatch'd up the reins of Government from him & (had not God otherwise determined of that Kingdom by infatuating that Mushrome King) for ought we know, he might have runne quite away with them, so slippery are all earthly Kingdomes!

3. But not to look out any longer to other nations of *Christendome*, (methinks) we may instance this best by reflecting upon our selves. For you all know (I suppose) how the *Romans*, *Saxons*, *Danes* and *Normans* had each of them their severall and alternate dayes of Lordship over this Nation; but yet because they did not know in those their days the things that belong'd unto their Peace, how do we see the shadows of the night stretched out upon them, their Suns set with us, and their days shut in!

th. 10.

The longest day we read of was that in *Josuah's* time, wherein though the Sun stood still in *Gibeon* for the space of a whole day, yet set it did at last.

See our *Engl. Chronicle*.

The day of the *Romans* was long upon our Horizon, for the Sun of their prosperity shon here

here for the space of four hundred years and more; Yet did it then go down as to us in this Nation, and Darknesse here now doth lie upon it.

Again, the day of the *Saxons* continued five hundred years and upwards; * That of the *Danes* two hundred fifty five years or thereabouts.

* So long they tyrannized here, but reign'd only twenty six under *Canute*, *Harold* and *Hardie Canute*.

And how long the day of the *Normans* hath lasted every petty Almanack can tell us. I, and if none of those Suns come to rise again within our Hemisphere (when the sins of this Nation are ripe, and call for Gods sickle to cut them down) its beside his ordinary rule, which usually runs out all humane things by a changeable circumference; for so *Solomon* tells us in his book of *Ecclesiastes*, *That the Sun rises, and the Sun goes down, & hasteth to the place where he arose.* Chap. x. vers. 5.

Neither is this all, that the Powers and Principalities on earth are upon a daily turn, but as the *Primum Mobile* (you know) carries about the other Spheres; so do these carry about many other changes and alterations with them: As that of Religion, Laws, Liberties, Sciences, Customs and such like. Nay, even the Houses of God, which before to violate was held a crime inexpressible, yet are they now upon such removes broken down without scruple; and the very Urns of the Dead, which have been alwayes look'd upon as sacred Cabinets to preserve the bodies of Gods Saints in

The heathen therefore did superscribe their Urns thus, *Diis manibus Sacrum*: And the Christians set *Deo Opt. Max. Sacrum* upon their Tombs and Gravestones.

The Birth of a Day, or,

for Eternity, yet are they now broken up, and their Ashes thrown about (such is the unsettledness of all things here below) even as the vilest Dust upon the face of the earth.

Beloved, it hath been ever thus upon the
Res Deus no- conversion of such great bodies,
stras celeri cita- and it is so still: For never was
tas turbine ver- there any conversion in this
savit. Sen. in Land like to that our eyes have
Thyest. seen of late; That if any one
 should have slept but some few

Quinquaginta
annos dormisse
singitur.

years last past (as the Ancients
 fain of *Epimenides*) and should
 have awaked again in these
 times, how would he wonder at

those strange *Metamorphoses* that are now a-
 mong us, there being *Nova rerum facies*, A
 new face of things both in

I heard Mr Har-
 ding say. He sought
 for Rome in Rome
 and could not find
 her. *Juel* in his A-
 pology, 2. part,
 divis. 21.

Church and State! Inſomuch
 (as Mr *Harding* ſpoke ſome-
 times of *Rome*, That he did
querere Romam in Roma,
 That he did ſeek *Rome* in
Rome, and could not find it,)

ſo may we ſay now, That we
 may *querere Angliam in Anglia*, That we
 may now ſeek for old *England* in our new
England, and yet go without it, it is ſo much
 chang'd from what it was before.

And as we have ſeen much of this already, ſo
 who knows but we may come to ſee a great deal
 more hereafter? Since we know not what a
 Day may bring forth.

Secondly, Neither is this true only in Empires
 and Monarchies, but alſo in Cities and their
 popula-

popular Governments. *Etiam summis negatum est urbibus stare diu*, says the Moralist. And to Seneca

this purpose tends that of the Authour to the Hebrews, Heb. 13. 14. *We have here no abiding city, but we look for one to come, whose foundation is in the heavens.*

Cain therefore sayes Saint Augustine, built a city, but Abel none. *Civitas enim Sanctorum superna.* Lib. 15. de Civit. Dei cap. 1.

There is then no City on earth, nor any kind of Government in it that ever stood up long in one posture, none that ever was, or shall be abiding. *Passye up to Calneh and see*, saies the Prophet, *Amos 6. 2.* and from hence go to Hemath the Great, and so to Gath of the Philistins. So passe ye up to Athens, the eye of Greece for Knowledge and humane Literature, and see, and from thence go to Rome, the head of the Western Empire, and so come to Florence, the beauty of Italy; (for I forbear to name more, Examples in this kinde being almost infinite) in all which you may read this truth at large.

And first for Athens: How many changes of Governours and Governments did she endure? putting her self off from hereditary Kings to Archons, or Aristocraticall Lords, who govern'd first for terme of life, then decennially, and after these to Democraticall Rulers.

Next for Rome; how oft hath that city been alter'd by Gauls, Hunnes, Goths and Vandals?

Yea how oft hath the Government of

By Brennus King of the Gauls Anno Mundi 3562; By Alaricus King of the Goths An. Christ. 410. By Genserius King of the Vandals 447. &c. and by the Duke of Burbon An. 1527. vide plura in Bucholcer. chronol.

The Birth of a Day, or,

it been pass'd away from one hand to another.

It is mystically represented to us *Rev. 17. 3.* by the Beast of seven heads, which is there interpreted by the seven Hills it

Idèo dicta est Roma urbs Septicollis,
Godwin Antiq. lib.
1. cap. 1.

is built upon, to be *Rome*: And according to the number of those Hills, to so many masters did it submit it self, who

Vide Tacit. ad initium hist.

had their severall turnes of supreme power and regiment over her; as *Kings, Consuls, Dictators, Decemviri, Tribunes, Emperours* and *Popes*: under the last of which I do not find that it was ever besieged by any that took it not; such strange ebblings

Downh. de Antich. lib. 1. c. 4.

hath that Sea had experience of!

Last of all for *Florence*. It is strange to tell what various whirlings about that hath had in point of supreme rule and power. For at first the Nobility ruled it in an Aristocraticall way. But a little after some Grandees among the people wrested it to themselves: who being tired out with continuall quarrellings one with another, (for the people were divided into three ranks) the middle sort of them took upon them the management of the State. And these also falling quickly together by the eares, the third and lowest sort became masters of it. Which holding not long by reason of their mutuall dis-

Vide Machiavils Hist. of Florence.

cords, they yield themselves and the government of the City unto *Charles of France* brother to *Lewis the ninth*

who within a short time being invited to the Kingdome of *Naples*, and leaving only Deputies at *Florence*, the *Florentines* return to their Popular Government, and renew their civill warres among themselves. For redresse whereof they send for the Duke of *Athens*, and give up all to him. But shortly they supposing themselves to be brought in bondage, and to be despoiled of their liberty by the fear of his guard, banish him the City, and within lesse then one years space shake off his government over them. After which they come to an Aristocracie again, devising new Names and Officers for their Magistrates, and changing and rechanging them so oft, that sometimes their State was no better order'd then if it had been committed to mad men or children without discretion, the city scarce twenty yeares together keeping the same forme of State: but as sick men in fevers (says * *Bodinus*) desire to be removed now hither, and by and by thither, or from one bed to another, as if the disease were in the places where they lay, and not in the intralls of their own bodies; so were the *Florentines* still turning their State, till they turnd it into the hands of the *Medices*, who now hold it. A thing almost incredible (says he) did not their own Recorder leave it recorded to posterity.

But in the second place let us descend to Families or Races of men that are li-
neally

Quid refert quod alibi fuerit ager, cum non alius, locumve mutarit, cum non exuat aegritudinem? Lippus de Const. Quocunque agrum transferis, secum morbum transferet. Sen. Epist. 17.

* Lib. 4. d. Rep. cap. 1.

neally successive for Name and Greatnesse.

And here let me ask, where are those Illustrious Families cried up so much in former times, and famous in their generations?

Eight Maccabean Princes and Kings swayd the sceptre of Jewry one after another: So also did eleven Ptolemies in Ægypt, till the Romans made themselves heires to it.

The Zelzuccian Line or Family gave way to the Oguzian or Ottoman Family that now reigns: so did the Palæologi after seven successions.

Imperiall Family of the Palæologi in Greece:

There were 21 Kings of this line in France one after another descended from Meroveu. These yielded to Pipin the first of the second race, whose line ended in Ludovics the fifth, and then came in the Capets, the present King being the thirtieth from Hugh Capet, and of the French blood.

The Name and Glory of the Plantagenets was swallow'd up of the Tudors in Henry the seventh, who married Elizabeth the Heir of the Yorkish House. Heil. Geogr.

passé of so small a Treatise bound me?

Tell me, is not the Name and Greatnesse of these Families long since expired, the Roots and

Branches

As the Courageous Family of the Maccabees in Jewry, and of the Ptolemies in Ægypt.

Again, where is the Zelzuccian Family in the lesse Asia, and the

That of the Merovignian in France?

Of the Plantagenets in England, with many more of this rank I might name, did not the narrow com-

Branches of them quite remov'd, and others planted in their roomes? Examples of this sort are innumerable, as *Elihu* saies in *Job*: *He breaks in pieces mighty men without number*; ^{Job 34. 24.} (so mighty Families without number) and sets up others in their stead.

And as for such Families as are of a lower forme, we need not go farre, since our own knowledge here will lead us to continuall changes and alterations,

For thou hast seen it may be many Families heretofore in this Nation, brim full of earthly happinesse, and running over; and now upon thy second view of them behold there is no such thing, but they are much alter'd, and running very low in the world, if not clean run out.

So that prosperity (you see) was never yet so entail'd upon any Family, and the Heirs thereof, but within a little time some one or other hath cut it off.

But last of all, if we look upon particular persons, this will appear most evident; but especially if we consider them three wayes. In respect of their Bodies, Minds, and Estates.

Gregory Nazianzen hath an excellent saying of the two former joyntly consider'd, which is this;

In his Oration de Spiritu Sancto.

Ἡμῶς τε ὃ εἰ σωθήσεται μόνον, ἀλλὰ καὶ ἀντίθετοι, καὶ ἀλλήλοις, καὶ ἡμῖν αὐτοῖς· οὐδέ ἐπὶ μιᾷς ἡμέρας οἱ αὐτοὶ καθαρῶς μένοντες, ἀλλὰ καὶ σώμασι, καὶ ψυχαῖς ἀν' ἑαυτοῦς τε καὶ μετεπίπτοντες. i. e.

We are not mixt creatures only, but also contrary both to others and our selves: not continuing truly the same no not so much as one day; but both in regard of our bodies and minds per-

perpetually flowing and perpetually changing. no

nes bis
eri.

And we can instance this in all the stages w
of our life, wherein by the ordinary course of ga
nature, we are first weak, and then strong, and
after weak again. As in our Childhood we are he
then weak both in Body and Mind; in our yo
Youth, strong in Body and weak in Mind; and in
in our Manhood strong in both; but in our Old th
age strong in Mind and weak in Body; and fo
in our Decrepit, weak again in both, as we were an
in our Childhood at the first. ref

But to leave this generall consideration of
them, and to look upon them now more distinct- spo
ly and severally by themselves. And first for
the change of particular Persons in regard of no
their Bodies. the

his E.
st.

And here it is true of them what *Seneca* af- bu
firms, viz. That *no man is the same to day, he the*
was yesterday: Ego ipse (says he) *dum hac lo- no*
quor mutari, mutatus sum. Our Bodies (says he)
he) are like a River, which keeps nothing but the
the bare name that was first given it; for as me
touching the present individuall matter which ha
is the watry substance of it, this is alwayes no
transient, and other comes into its room: And can
so it is with the Body of man, which is alwayes rest
receiving in new air and life, and venting the An
former. Which makes *David* professe of him tha
self, that he was toss'd up and down like the le- Pri
cuss; and *Job* compare man for his bodily sub wit
stance to a Flower that never continues in on Joa
stay, *Job* 14. 2: For now we are strong, and the
by and by weak; now beautifull, and present ear
ly deformed. A little Fit of the Feaver, Smallpox
Pox, or the like, alters us so, as if we were ve. no

ing. not the same men we were before; in so much that
 ges we hear some speaking thus unto us, ----- *Hen* Ovid,
 e of *quantum mutatus ab illo!* Alas, how hath this
 and it alter'd you from what you were in your
 are health! for how are your lips grown pallid,
 our your cheeks discolour'd, your eyes sunk into
 and their holes, and your face quite disfigur'd! And o-
 Old there be of our acquaintance that like
 and *Jobs* three friends do lift up their eyes afarre off, *Job 2. 12.*
 were and know us not; so much are we chang'd in
 respect of our Bodies!

But secondly, Let us consider it also in re-
 spect of mens minds.

And here (to say
 d of nothing of a morall
 change, which is obvi-
 af-bus every where) as on
 y, be the one side we find
 c lo-nothing more notable
 says *Quinquennio Neronis*,

*Rebus cunctis inest qui-
 dam velut Orbis, ut quem-
 admodum temporu vices,
 ita & Morum vertan-
 tur: Tacit. Annal. lib. 3.*

g but then the first five years of *Nero's* Reigne, and
 or as more excellent then his Youth; Yet afterwads
 which having well tasted the sweet

wayes morsell of Sovereignty, he be-

*Bodin. de rep.
 lib. 4. cap. 1.*

And came (says one) the most de-
 waye testable Tyrant that ever was:

g the And so also of *Herod* the Great *Philo* says,
 him that he reign'd six yeats as a good and just
 ne lo Prince, presenting the *Protafis* of his Reign
 y sub with a large Fringe of Goodnesse about it; (as
 a on *Joaz*, *Amazias*, and *Ozias* did) but as for
 g, and the *Catastrophe* of it, that was very sad and
 resent fearfull. So on the other side, we find *Manaf-*
Small *Job* and *Paul* soaking the forepart of their
 e wetives in blood, being no better at first then
 no *Nero*

*Lutum sanguine
commixtum. Sa-
eton. in vita.*

Nero was at the last, even a piece
of clay temper'd with bloud ne
yet was their end like the end
of Davids good man, *The end*
of that man is peace. Psal. 37. 37.

But to wave these, (whereof much might be
said; did it not quite lye out of my road I am
now in.) and to insist only upon the changea-
bleness that doth naturally adhere to the Mind
of man.

Now tell me, if any thing in the world may
be said to be more moveable then the Mind
of man.

It is a spirituall substance, and so is always
moving (though insensibly) from one thing
unto another, never resting, untill at last
like Noah's dove it be taken

*Talis est mens cum
pennas acceperit.* into the Heavenly Ark. *Chrysostome* therefore com-
Homil. 22. ad pares it to a Bird which flies
Hebræos. in a moment of time over

mountains and hills, over seas
and rocks, without any hindrance: for now
it is upon the lowest Shrub, and presently upon
the highest branch of the tallest Cedar; now
upon heavenly, and within the twinkling
an eye upon earthly things; now at Dan, and
in a trice at Beer-sheba; now at one part of the
earth, and then at another; for sometimes it
soring after *Principalities and Powers, and spiri-
rituall Wickednesses in high places*, as the
postle speaks, then after Riches, and by and by
after Pleasures; now rejoicing, and then sor-
rowing; now quieted, and immediately trou-
bled, and as soon pacified again; now he

ieeping, and straightway fearing those hopes;
 and now loving, and then hating what it loved be-
 fore: *Sic omnia mutabilitati subjacent* (saies
 Saint Augustine.) Thus do all things lie down

under mutability! And

it amazed Saint Bernard.

much to consider how

in the same moment of

time his mind was not

only diversly, but like-

wise contrarily affected,

and as it were pull'd a pieces betwixt love and

hatred, joy and sorrow, fear and hope, having

many varieties of affections within him, as

there were diversities of things in the world for

them to light upon.

So that you see how the severall Passions of

our Minds do in a breath, and with the turning

of a hand steere divers wayes, first looking

one way and then another, according as they

are wheeled about with the motions of outward

contingencies.

But in the last place we shall adde unto the

former the great changes that particular men are

subject to in regard of

their outward Estates

and Fortunes. For the

condition of Mortals

(says a heathen man)

with its turnes and re-

turnes, both of Prospe-

city and Adversity.

That as in a military skirmish there be some

come up to discharge, while others fall off: so

in the World's Militia.

*Illud supra modum stu-
 pendum, quod sub eodem
 momento contrariis affe-
 ctibus distrabor; Bern. de
 inter. dom. c. 64. ubi plura.*

*Habet suas vices conditio
 mortalium, ut adversa ex
 secundis, ex adversis iii-
 dem secunda nascentur,
 Plin. jun. in his Pane-
 gyr. to Trajan.*

In his se-
 cond foli-
 loquy.

Ecclesiast.
cap. 4. ver.
14.

One there is that is rais'd out of the Dust to among Princes: whereas there is another that flung down from the pinnacle of worldly joy and prosperity, and stated, as *Job* was, upon Dunghill. And this doth the Preacher tell among the rest of those changes that fell upon his obliervation, *That one comes out of Prisoner reign, (as Queen Elizabeth did out of the Tower to the Throne) whereas also there is he that*

Εἰκὼν Βασιλῆ-
κὴ pag. 110.

is born in his Kingdome and comes very poor; (as our Henry the third was, while he lived sometimes on the Churches Almshouses)

St Walr. Rowl. in
Pref. to his hist.
of the world.

God hath appointed us (as *Job* one well) all our parts to pass, and hath not in their distribution been either spare-hand or ed to the meanest, nor

partiall to the greatest.

He gave *Cains Marius* at first the part of a Carpenters sonne, but afterwards the part of one that was seven times Consul. So *Agathocles* the part of a Potters son at the beginning, but afterwards of the King of *Sicily*.

So also on the other side *Darius* playd the part one while of the greatest Emperour, another time of the most miserable Beggar, giving but a little water to quench the drought of Death. And *Bajazet* playd the Grand Signior in the morning, but in the evening stood for *Tamerlains* footstool.

And *Jane Shore*, *Edward* the fourths Mistress, acts now as Mistresse of a stately Pallace, and a little after dies in a ditch for want of a husband, and (as he said of *Icarus*) so may we

Ovid.
Epist.

er, that ----- *Nomina fecit aquis*, she gave
 ame to the place where she died, it being call'd
 om her *Shore-ditch* to this day.
 But I forbear, since there is enough recorded
 or our use in the sacred Scriptures to this purpose;
 here we find an example of the one in *David*, *Psal. 78.*
 who sayes that God took him from following ^{71.}
 he *Ewes with young*, and set him upon the
 throne; there to feed (as he says) *Jacob his*
people, and Israel his inheritance. And to go
 urther yet, not only from the sheepfold, so
 e says *Psal. 113. 7. and 8 verses; God takes*
the poor out of the Dust, and the needy out of
the Dunghill: That he may set him among
princes, even with the Princes
his people. Now more vile *Sterquilinio ab-*
 d contemptible then the Dust *jection. Erasmi.*
 e tread upon, which the least *Adag. pag. 110.*
 eath of wind commands any
 ay, or then the worst of dust which is that
 the Dunghill, we cannot be; yet these
 e they (says the *Psalmist*) whom he sets
 ong Princes, even with the Princes of his
 ople.

An example of the other
 have in *Antiochus*, *Luxuriant animi re-*
Mac. 9. 9. who was so bus plerumque secu-
 d with Pride through the *dis, Ovid. lib. 2. de*
 aknesse of his Prosperity, *Art. Amandi.*
 t he thought he might
 mmand the Sea, (so proud was he, sayes the
 t, beyond the condition of man) and fur-
 t, that he could weigh the Mountains in
 allance, and reach up to the starres of
 even: Yet by and by is his combe cut, all
 his

his Glory worm-eaten, and none able to endure him for the filthineffe of his smell.

Adde to this the example of *Balthazar*, Dan 5. 5. who was now carousing in the consecrated Vessels that *Nebuchadnezzar* his Grandfather had plundered the Temple of and House of God at *Jerusalem*, as you may see 2 *Kings* chap. last. But in the same hour (saies the Text) came out of the hand-writing of the wall against him, and then was the Kings countenance chang'd, his thoughts troubled, the joints of his loynes loosened, and his Kingdome given away to the *Medes and Persians*.

Thus are we for outward things like so many Counters, which stand one while for a pound and another for a penny.

That as we see commonly in High-ways where one man hath set his foot, another presently follows him and treads it out again; so

*Nunc ager Umbreni
sub nomine, nuper O-
felli*

*Dictus, sed nulli pro-
prius... Horat. Serm.
lib. 2. Satyr. 2.*

it usually, That if one man beat out an Honour or Estate to himself, another comes after and treads out that impression, and what it shall be next there is no man knows. Nay *Lucas*

Ipsa vices natura subit---

Even the whole course of nature runs about in a circular motion; Our Bodies, Minds, and outward felicities, whatsoever we are, or whatsoever we have, are all subject to change of such wise, that we can have no assurance of them, no not for a day. We know not what the Day may bring forth.

And so much for the demonstration of

duration truth, viz. That there is such a Vicissitude.

The next thing is the Efficient Causes of it.

For we never know any thing thoroughly, (says the Philosopher) last untill we know the Causes of it.

Scire est per causam scire, Arist. phys. 2. cap. 3.

Now in speaking to this, I shall proceed first, negatively; secondly, affirmatively.

First, Negatively, in shewing what have been thought to be the causes of all Changes and Alterations, yet are not so indeed. And

where the Epicures and vulgar Heathen have

thought Fortune to be the cause of them; And they define it thus, to

An Event of things without Reason.

But how unreasonable it is to say that an event of things without Cause, should be the Cause of all Events, there is no need to judge ye.

Sors omnia versat, Virgil. Bucolic. Eglog. 9.

Si eventum nulla causarum connexionem producit, casum esse definias, nihil omnino casum esse confirmo. Boët. de consol. philos. l. 5. prof. 1.

For it was only the ignorance of the true causes that made the name of Fortune; there being nothing fortuitous in it self, but on our hands, as to us and our ignorance; since the power and providence of God hath the ordering and disposing of all things here below. And this did the wiser sort among them confesse, as the Sator whist tells us.

Nullum vnum abest si sit prudentia, sed te nos facimus Fortuna Deam

Juvenal. Satyr. 1.

tru

C

Others

Regitur fati mortale genus, nec sibi quisquam spondere potest firmam ac stabile. Sen. trag. Octav. Non illa Deo vertisse licet quæ nexa suis currunt causis. Sen. in OEdip.

Fatum Stoicum definit Senec. Necessitatem rerum omnium Deum ipsum & actiones omnes huic fato subicientem. vid. Lips. lib. 1. de Const. cap. 17. 18.

Others again, as the *Stoicks*, make *Fate* or *Destiny* the cause of all Alterations, which they say is An Event that necessarily falls out from a certain inevitable order and connection of naturall Causes, working without the will of God, as the supreme Orderer and Disposer of them, he being subjected to them, and not the

to him: whereby they take away the very nature of the Godhead, which is to be a most powerfull and free Agent, that works what and by what means it pleases; all secondary causes depending upon that, and that upon none.

But enough of these; For I must remember my self, that I am now speaking to *Christians* who acknowledge the Divine Providence of all things; and therefore shall speak no more of these Negative and supposed Causes, but shall now give you the true Efficient Causes of them by way of Affirmation.

And here know that *Logicians* tell us of two Efficient Causes; Principall, and lesse Principall: And this is twofold, Impulsive and Instrumentall.

First then, the Principall Cause of all Changes and Alterations is God; for so said the Heathen man,

Horat.
Carm. l. 1.
Ode 34.

————— *Valeat ima summis*

Mut

*Mutare, & insignem attenuat Deus,
obscura promens*

But why borrow I weapons from the Philistines forge, when as there is enough for this that may be drawn out of Gods Armory of the scriptures? as *Psal. 75.* the 6. and 7. verses: *Promotion*, saies the Prophet, comes neither from the East, nor from the West, nor from the South; but God is the Judge, he puts down ones, and sets up another. So also *Job 34.* vers. 29. When he gives Quietnesse, who can make Trouble? and when he hides his face, who can behold him; whether it be done (saies Elihu) against a nation, or against a particular man only? Again *Amos 5.* 8. He makes the Seven Starres and the Orion, and turns the shadow of Death into the morning: The Lord is his Name.

The Oratour expresses this well, by comparing Gods omnipotency with the power of the soul over the members of the body, which upon the least intimation of the mind do turn and move about with all facility.

Now God (saies he) is the sole mind of the universe, and hath all parts and parcells thereof at his beck and pleasure, to be turn'd into any shape or form at his disposall.

Nay, it is no dishonour for God to cast the weight of his providence upon the alteration even of the meanest things: for who is like, sayes the Psalmist, to the Lord our God, who hath his dwelling on high, and yet humbles himself to be

ut hominum membra nulla contentione mente ipsa ac voluntate moventur: Sic divino numine moventur ac mutantur omnia, Tully lib. 5. de natura Deorum.

Reg. 8.
Jerf. 27.

hold the things in Heaven and Earth? No
ly to behold the things in Heaven, which
great condescension to him, *whom the Heavens*
and the Heaven of Heavens cannot contain
also the things in Earth. Now how unworthy
these are of his taking notice of, you may see
those diminutive expressions of them compared
with Gods greatnesse, *Isa. 40. 15.* where the
Prophet saies, *Behold, the Nations are but as the*
drop of a Bucket, and are counted as the
dust of the Ballance; Behold, he takes
Isles as a very little thing. And if this be
low enough for them, he sayes further, *verily*
That all Nations before him are as nothing,
are counted to him as lesse then nothing.
look what a wide difference there is betwixt
Sea and a Bucket of water, yea the Drop and the
Bucket; or betwixt a heap of dust, and the
dust of the ballance; betwixt very great and
very little; betwixt all things and nothing;
all, yea lesse then nothing, (if lesse could be)
so vast is the disproportion betwixt God and
Nations, which are the greatest among all
ly things. And yet for all this, is God pleased
so farre to extenuate his own Greatnesse,
take off from it, as to look after them, and
them about in their severall stages from one
unto another.

And if you would have this truth
made out further unto you, our Saviour
it *Matt. 10. 29.* by two severall instances.

The one is of two Sparrows, which are
the birds and of small value; but the other
yet runs it more diminutively, *Diminutive*
Two sparrows two little sparrows; *sparrows.*

? Not so they must needs be, for they were sold
 which even for a Farthing, and this is price little
 the Heugh. Yet the Arabick makes it lesse, and
 contain; for it Phals, which is the least piece of mo-
 unworth that can be; and accordingly expresse the
 may be Mites spoken of Mark 12. 42. (which
 in compare both but one Farthing) by Phalsain in
 where duall number, as a
 re but and learned Expo-
 as the notes.

takes the other is of the
 if this be upon our Heads,
 er, verie a kind of Excre-
 nothing belonging to our
 nothing es, & no integrall or
 s betwixt itous part of them,
 ne Drope Heart, Hands and
 and the are;) and yet he

ry great that God numbers these, and takes such a
 d nothing particular account of them, that not one of
 ple could falls to the ground without his dispo-
 at God as

mong all the vision of the Wheels we read of a Ezek. 1.
 s God pil within a wheel. Now the wheel with- 16.
 atnesse, the wheel of Gods Providence, that turns
 them, and the wheels of all outward things, be
 from one never so low and mean. For as God doth
 labour in doing the greatest things, so nei-
 is truth doth he disdain, either to do or undo the
 r Saviour but as he made the small and great, (saies
 all instabok of Wisdome) so also doth he care for Wisd. 6.
 which alike. The Potter having power over his 7.
 but the either to make of it a vessel of honour or
 Diminutour, and being made, either to preserve it Rom.
 spuds. form and being he hath bestowed upon 9. 21.
 it,

Dr. Hammond in
 locum.

Our haire are things
 slighted even to a pro-
 verb, Ne pili facio;
 Eras. Adag. sub loco
 commun. contemptus &
 vilitatis.

Pliny nat.
Hist.

it, or else to deform and destroy it, since it is
quitable that every one should do with his ow
as he pleases. Nay, as he saies of the gnat, th
Nusquam potentior natura quam in minimi
So may we say, that God doth no wayes a
vance his Power and Wisdome more, then
ordering of the least accidents to be disposed
to his Glory, and the good of his Children. A
so much for the *Principall* Efficient cause.

The *lesse Principall* follows; which (as
said) is either *Impulsive* or *Instrumentall*.

Gen. 3.
16. 17.

Now the *Impulsive* cause of all Changes a
Alterations is the sinne of man. This ushe
them in at the first, and so it doth still. For
fore *Adam* sinned, he enjoyed a Paradise of ce
stant and uninterrupted happinesse; but so so
as he sins against God, then follows a g
change presently: For the Earth all fruitfull
fore, now becomes barren, himself subject to
bour, his wife to travail and sorrow, and b
to cares and troubles, to weaknesse and
solation. And so it is also with Nations
Kingdomes. If they be chang'd at any
sinne is the cause of it; and the greater t
sinne is, the greater usually is their cha
Great sinnings are the floud-gates to let in
Alterations upon them. For it is not a
sinning in a Nation, (from which ther
none that could ever plead exemption
but a sinning in some high measure, that
in-let to Changes in the highest kind. Wh
made *David* say *Psal. 107. 34.* That a fr
full land is turn'd into barrennesse for the
kednesse of those that dwell therein. which
vulgar Latine reads *Propter malitiam, i. e.* of

is the *malicious wickednesse* of those that dwell therein; which notes a sin of a high nature, viz. such a one as is persisted in both against Knowledge & Conscience. And therefore it is a good observation which *Musculus* hath upon the words; These strange Alterations, sayes he, of Nations and Kingdomes, are not for the sinning of them, (from which no Nation can be free) but for their malicious sinning. And this you may see further in *Jerusalem*, Ezek. 21. where we read of a very great Judgement that should befall her from the *Babylonians*, viz. Utter Destruction, expressed by the threefold Overturn wherewith God threatens her vers. 27. And vers. 24. he laies down the Impulsive cause that mov'd him to it; and this is an impudent and shamelesse sinning against God: for they did not commit any of their sinne in a corner, as those that were ashamed of it, but (brazen-faced Wretches as they were) they declar'd their sinne as *Sodom*, and discover'd it openly in the face of the sun: and this they did too not only in one or two particular acts, but generally, says the Text, in all their doings.

Now there is some hope of a modest and bashfull, but none at all of a shamelesse and obdurate Sinner. Thus the Father, when his Sonne hath done amisse, yet is he well perswaded of his amendment, if he

Musculus in locum. Hujusmodi mutationes terrarum non ob id tantum fiunt propterea quod homines peccant, (id quod fit toto terrarum orbe) sed quod malitiose.

Erubuit, salva res est. Terrent. in Heautont.

r. 3. 3.

but see him once blush upon his reproving of him. But when like *Judah*, he hath once a whores forehead, and refuses to be ashamed, then doth he give him over as a lost child, and not to be recovered.

So that from hence we see, that in what place soever we find such a Turn, such an Eversion as this, where all is turn'd upside down) there hath been without question some great *Aversio a Creatore ad Creaturam*, some great sinning against God (as the Schoolmen call it.) Which was the reason that when the *English* were (now upon their quitting of *France*, in *Henry* the sixth's dayes) demanded of the *French* by way of derision, whether they would make their return thither; it was feelingly answered by one of our nation thus, *When your sinnes are greater than ours.*

It is sinne then that ruines particular Persons, that subverts Families, that periods Kingdomes, that wheels about Governments, that overturns States, that disjoins Commonweales, and sayeth unto them as to the proud waves, *Thus farre shall go, and no further.*

And so I have done with the Impulsive Cause, and come next to the Instrumentall causes, or means which God uses in effecting his Changes here; and they are two.

The first is the Motion and Influences of the Celestiall Bodies.

And this will the better appear, if we consider their forcible workings upon the Mind of man. For though they cannot work immediately upon it, because it is immateriall; yet manifestly

ing they, and do work mediately upon it, as by the
more body, which is the Instrument of the Soul to
doth work by, and the Case wherein it is put up
be reere for a time; and so make it either well or

ll affected, according to the Bodies present
placemper. By which means it comes to passe
on many times, that not only the dispositions of
e hath particular men, but also of whole multitudes
recollected together in a politick body, are much
gainster'd and chang'd, either to Labour or Sloth,
as the Peace or Disquiet, to good or evill actings,
n the cording as they are inclin'd by the motions of
rry the Heavenly Bodies.

of th And that these Celestiall Bodies have their
whetery upon all Sublunary things, is plain,
urn th First, by Scripture; as *Job 38. 33.* where the
of word speaks thus to *Job*, *Know'st thou the or-
er the nances of Heaven? and canst thou set the
minion thereof in the Earth?* which implies,

erson 1. That the Heavens have power and domi-
dome on in the Earth.

vertur 2. That this power
nd say theirs is set them from
arre Gods ordinance and ap-
intment.

*Astra regunt homines, sed
regit Astra Deus.*

mpulsi Secondly, by the constant Observation and
all caperience of all Ages. *Bodinus* the French
ting hwyer speaks well to this point; Many erre
yes he) greatly, who think the influence of
es of the Celestiall Spheres to be nothing, whenas
r strength hath ever been most effectual, as in
considered Writ is to be seen: & he cites the 38. chap.
of ma *Job* before mentioned to prove the same. Ad-
mediate 3 further, that many ancient Writers have no-
y et ma the great changes in Cities & Kingdomes upon
the

In lib. 4.
de Rep.
cap. 2.

r. 3. 3. but see him once blush upon his reprov-
ing him. But when like *Judah*, he hath once a whore's
forehead, and refuses to be ashamed, then doth
he give him over as a lost child, and not to be re-
cover'd.

So that from hence we see, that in what place
soever we find such a Turn, such an *Everfion* as
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reason that when the *English* were (now upon the
quitting of *France*, in *Henry* the
Heilens *Geogr.* sixth's dayes) demanded of the
in *descript.* of French by way of derision, whether
France. they would make their return the
other; it was feelingly answered by one of our
nation thus, *When your finnes are greater than
ours.*

It is sinne then that ruines particular Persons
that subverts Families, that periods Kingdomes
that wheels about Governments, that overturns
States, that disjoins Commonweales, and sayes
unto them as to the proud waves, *Thus farre
shall go, and no further.*

And so I have done with the Impulsive
Cause, and come next to the Instrumentall cau-
ses, or means which God uses in effecting
Changes here; and they are two.

The first is the Motion and Influences of the
Celestiall Bodies.

And this will the better appear, if we consider
their forcible workings upon the Mind of man
For though they cannot work immediately
upon it, because it is immateriall; yet ma-
the

g they, and do work mediately upon it, as by the
orebody, which is the Instrument of the Soul to
doth work by, and the Case wherein it is put up
e reere for a time; and so make it either well or
ll affected, according to the Bodies present
placemper. By which means it comes to passe
n many times, that not only the dispositions of
hatarticular men, but also of whole multitudes
Crollected together in a politick body, are much
gainster'd and chang'd, either to Labour or Sloth,
as the Peace or Disquiet, to good or evill actings,
according as they are inclin'd by the motions of
ry the Heavenly Bodies.

of th And that these Celestiall Bodies have their
wherergy upon all Sublunary things, is plain,
rn th First, by Scripture; as *Job 38. 33.* where the
f word speaks thus to *Job, Know'st thou the or-
r thences of Heaven? and canst thou set the
minion thereof in the Earth?* which implies,
erson 1. That the Heavens have power and domi-
dome on in the Earth.

ertur 2. That this power
d say theirs is set them from *Astra regunt homines, sed
urre gods ordinance and ap- regit Astra Deus.*
ntment.

pullsi Secondly, by the constant Observation and
all caperience of all Ages. *Bodinus the French* In lib. 4.
ing hwyer speaks well to this point; Many erre de Rep.
yes he) greatly, who think the influence of cap. 2.
s of the Celestiall Spheres to be nothing, whenas
r strength hath ever been most effectual, as in
confidred Writ is to be seen: & he cites the 38. chap.
of ma *Job* before mentioned to prove the same. Ad-
ediate further, that many ancient Writers have no-
y et the great changes in Cities & Kingdomes upon
the

the conjunction of the superiour Planets, but only where they have been deputed by God to that end and purpose. And that they have been instrumentall towards the working of such effects, he shewes by an induction of some particular instances; As that before the translation of the *Roman* Sovereignty unto *Messias*, there was a great conjunction of the superiour Planets met together in *Scorpio*: when they fell out again seven hundred yeares after, when the *Arabian* Legions receiv'd the law of *Mohomet*, rebell'd against the *Greek* Emperour, & subdued the Eastern *Asia* from the *Christian* *Asia*.

The same also came about again *anno Christi* 1464. after which *Ladamachus* King of the *Tartars* was by his Subjects thrust out of his chair of Sovereignty, and *Friderick* the third driven out of *Hungary* by *Matthias* the first.

Qui vult, in eodem capite plura legat.

vinus, who from a prisoner stept up to the

Royall Throne, &c.

Alfredus (vir undequaque doctus) ait conjunctionem Saturni & Jovis in Ariete (ignee triplicitatis signo) Anno Christi 1641. novi alicujus imperii revolutionem portendere; cujus effectum verissimile est, nos in nuperis ab eo tempore motibus & mutationibus in Anglia nostra, satis superque vidisse, necdum videmus terminari. Nunt. prophetic. pag. 34.

And *Alfredus* work us, that the Conjunction of *Saturn* & *Jupiter* in *February* 1642. did foretell the revolution of some new Empire and Government to fall out after yeares in *Europe*. The whereof in particular (like) we have seen in this nation & the

butty, and may live (if God so dispose of us) to
 see further of it yet in time to come.

But to passe this, and to come to that daily
 work and usuall course of Gods proceedings with us
 in the world. Here methinks there should be
 forew, (though of ordinary capacities among us)
 to see (if we be a little observing) may see this
 the work made good by the eye of our own expe-
 rience, which tells us that the earth is either
 fruitful or barren, and the air either wholesome
 or infectious, suitably to that measure and
 manner of influence they receive from them.

And therefore when God will at any time
 bring about some great change in the world,
 it is then easy to see how usually he fits his
 out of inferior means, according to their severall na-
 tures, for the orderly transacting of it in those
 of Actions wherein he hath set them. As when
 he will turn a fruitfull land into barrennesse,
 and again, a barren land into fruitfulness,
 which he promis'd his own people, *Hos. 2.*
 there he tells them in what order he will

work it; *I will hear (says he) the Hea-
 vens, and they shall hear the Earth, and they
 shall bear Jezreel.* For this is a sure rule,

that the supreme cause of all doth not take a-
 foretely the natures and workings of secondary
 causes, but rather establish them: which is the
 reason of that speech of God to Job in the
 Governour's revolution of the times and seasons of
 the year, *Job 38. 31. Canst thou bind the sweet
 influences of the Pleiades, and loose the bonds of
 Orion?*

Now the *Pleiades* are those we commonly
 call the Seven Starres, that have their influence
 on

on the earth by producing sweet showres to the opening and refreshing of it, about the Spring of the year, and *Orion* is a Constellation most conspicuous in the Winter season, as having a commissiſionary power to bind up the earth with Frosts. Again, *canst thou bring forth Mazzell*

Quid de his stellis subtilius dicant Astronomi, non est hic nostrum tractare accuratius: tantum dicemus id quod locus hic postulat, non ab alio quam Deo vim illam stellis pluviæ & frigus generandi datam. Sanct. in Job.

roth in his season; i. e. the twelve Signes successively after one another;) or guide Arcturus with his Sons? (the Polar starre, as some will have it, with the ignes minores that we be upon him; or Bootes and others. It is not there much the Earth, as,

Heavens that give us either fruit, or withhold it; they being the first ordinary means, whereby God uses to work out alterations in sublunary things.

The second Instrumentall cause of these strange Vicissitudes here below, is the Will of Man; For though it have not a liberty to move ritually, yet all grant it a liberty to externall actions and morall goodnesse. And this Liberty of man will doth God use as an under-wheel to turne about most of those Alterations that are in the world.

It is true, that health and sicknesse, peace and warre, plenty and scarcity, riches and poverty proceed from God as the principall Efficient cause; but yet for all this we deny not but that God makes use both of our selves and others to the means of bringing them about. Therefore

Joseph was chequer'd with variety of accidents; for he is now a Slave to the *Ismaelites*, and by and by a Prince in *Agypt*. Now these though they proceeded from God as the Author, yet was the will of his Brethren, as the will of *Reuben* and *Judah*, the instruments of preserving his life, and the wills of his other Brethren the meanes of selling him into *Aegypt*.

Now because it is the nature of Instruments as to be subservient to the Principall Agent, and at what time determin'd by it; therefore give me leave,

Instrumentum nisi à principali Agente motum, non operatur, Aquin. 3. part. Summa quest. 62. Art. 4.

there by the way to fasten this exhortation upon us, as, That in all Changes whatsoever you will with stand beyond the Instruments of them, unto whom the Principall Agent. For so did *Job* in his losses, beyond the plundring *Chaldeans* and *Arabs*, unto *Dominus abstulit, The Lord hath taken away, and the Lord hath taken away*; looking upon them as we use to do upon an *Index*, tany to *in ordine ad Librum*, only in order to the end it self, *et in transitu ad Deum*, in his passage unto God, who sets them a work, as to turne naturall powers and faculties, though they are in the evill of them no otherwise, then by ordering and over-ruling it to the good of his children. And hence it is that the wicked are cut off by Gods Sword, as in the 17 *Psalme* verse 13. *Efforcever my soul (saies David) from the wicked, which is thy Sword.* And so must we in all our losses that befall us here, have in our eye that. Tho much the Sword, as the Hand that holds it:

2 Sam.
16. 11.

it; which will be one means, and a good one to bring us to *Dauids* calm temper in the 39. P. w
19. who saies in the like condition, That he
dumb, and did not open his mouth, nor let fall
impatient word in it, because it was Gods do
And therefore when *Abisbai* would have ta
away *Shimei's* life for cursing of *David*,
(sayes he) *Let him alone, Jussit enim Domi*
for the Lord hath bidden him curse; who
shall say, *Wherefore hast thou done so?*
Who then dare expostulate with God, or
him to account about it, as if he were un
teous in it; since evill men are but Sw
in Gods hand, who, when he hath once
his work by them, will either put them up a
into his Scabbard, and lay them by, or el
blunt the edge of their power, that it shall
cut, or else break them a pieces, and throw
quite away? And so much for the Eff
Causes of Vicissitudes.

4

Next I shall speak to the Ends, or Final
ses of them.

And these are either *Ex parte Dei*, or
stri; In respect of God, or our selves.

First, In respect of God; and so the p
pall End why God rings such Changes
all earthly things, and will have them di
of after so various a manner, is to make
by it the more tunable to his own Glory,
by this meanes is exceedingly magnify
advanc'd: but especially in the Attributes
Power, Truth, Wisdome and Goodnesse

1. In his Power and Omnipotency: t
he may let the world know, that the Fin

Power is in all transactions ; and that he can
do whatsoever he will, both in heaven and earth,
and yet changes not.

For why else did God work so many mira-
culous Changes in *Aegypt* by the hand of
Moses ?

Why turn'd he *Moses* Rod into a Serpent,
and the *Aegyptian* Waters into Bloud ?

Why their Dust into Lice and Flies, and
their Light into Darknesse for the space of three
yest together ?

Why else created he a new generation of
Sogs and Locusts among them ?

Why unheard of diseases upon themselves
and upon their cattell ?

Why destroyed he their Herbs and Fruit-trees
with Hail, and their First-born with untimely
death ?

In a words, Why caus'd he the Red-sea to
goe out of its naturall course and channell,
whereby it became a wall to the *Israelites*, and
a grave to the *Aegyptians* ?

Did not God all this to make known the
power of his power, in the preservation of the one
and destruction of the other ? Yes ; For this Exod.
9. 16.
God saies God to *Moses*) I have raised
up, to shew in thee my power, and that
my name may be declared in all the earth.

He advances also his Glory this way, by
manifesting his Truth and Faithfulness : in that
the things which are accidentall in regard of
time and seem as impossible, yet are they ex-
actly brought to passe in their due times and
seasons. As in the bringing of the *Israelites* out
of *Egypt*, wherein God was full as good as his
word,

word, and kept touch with them to a day their Deliverance; as you may see *Exod. 12.* where we read, That it came to passe in the of four hundred and thirty years, even the same day it came to passe, that all the hosts the Lord went out of the land of *Ægypt*. *Pharaoh's* oppositions and tergiversations could not prorogue their Bondage so much as one beyond the time prefix'd of God, but served only to fill up that *Interim*, or void space of time betwixt Gods Promise made to *Abraham* and his performance of it.

Gen.
15. 13.

And if you ask by what intervalls of the truth of this promise came about so punctually, Divines will say, That from *Abraham's*

Vide nuperimas Annotationes in Gen. 15. 13.

receiving of the promise, unto the of *Isaac*, were five and twenty years; from thence to *Jacobs* birth; and to his (which fell out presently upon their entrance into *Ægypt*) a hundred and thirty yeares. which unto the death of *Levi*, who was *Ultimus Patriarcharum*, the last of the Patriarchs survived, and in which space the *Israelites* kindly entreated for *Joseph's* sake, were four years; and a hundred and one and more of cruell Bondage, untill *Moses* came to deliver them from it in the reign of *Pharaoh's* *Cæces*.

All which particulars being gathered together, do make up the complete sum of four hundred and thirty yeares, and may serve to justify God in all his sayings, and to manifest his truth in the least circumstance and

Stilio of time, when it shall come to be judged.

For when once Gods appointed time is come to introduce a change, either for better or worse, among any people, then shall every breath of wind, how crosse soever it seems to blow at the present, yet be so farre from hindering Gods work in it, as that one way or other you shall find it in the sequel, to contribute its help and assistance to it.

3. God advances also his Glory this way, in the manifestation of his Wisdome and Goodnesse; in that he makes a sweet harmony of so many different cords and changes, and frames a most admirable Order out of a seeming Disorder and Confusion.

Many and diverse are the qualities of Herbs, yet if a skilfull Simpler hath the mixing of them, he knows how to make of them well-relish'd and wholesome Sallade: So, many were the interchangeable passages that happen'd to *Joseph*; and had we the same, may be we should think them very confus'd ones; but yet let the Wisdome and Goodnesse of God but lay them together, and we shall presently find, as *Joseph* did, the close them all in a sweet diapason.

For though all things, as to us, are float-
ses can up and down, to and again, by chance as
of Ph were and accident; Τῇ ἰδέῃ δὲ

προνοίας πάντα καὶ ἀκίνητα, καὶ
τῶν ἐναντίων ὁδεύειν, sayes Gre-
Nazianzen; yet if we look
the order and appointment of

D

G. Nazian.
in Inveſt. in
Julianum.

Gods

Gods Providence, (which doth alwayes most wisely contrive all events for the good of his Children,) they are fixt and stable, howbeit they may seem to go contrary at the present.

And of Gods dealing in this kind we have *Job* an eminent example; who is to day the greatest man for Wealth and Honour in all the East, (and a tablet of this his Greatness you may see in his nine and twentieth chapter, which I desire you to read over at your leisure,) wherein you shall find the whole series of worldly Prosperity to work upon him;) yet to morrow he is poor, even to a by-word and proverb, *As poor as Job* in so much as he spends all the next chapter in bemoaning his suddain change, beginning with a *But*; which though a small monosyllable, yet as the Helme of a Ship turns in about the vessel any way, so doth this *Th* turn about *Job* and all his former Honour and Prosperity, into the extremest contrition and adversity. *But now*, sayes he, *they that are younger then I have me in derision, where my fathers I would have disdained to have with the dogs of my Flock*; and ending with this dolefull accent, verse last, *Et cithara mea in luctum, & organum in benem fletum*; *My harp is turned into mourning, and my organ into the voice of Ope that weep*.

Job 30.
verse 1.

Yet all is well (we say) that ends well and so it was with *Job*, which makes *James* say by way of support unto

people in their afflictions, *Ye have heard of James*
the patience of Job, and have seen the end of ^{5. 11.}
the Lord; i. e. what good end God gave
him in it; for the next day God brings a
great deal of Light out of this Darknesse, by
his wise and gracious disposing of all that e-
ur ill to him for the best, in giving him twice ^{Job last,}
Gres much as he had at the first, and blessing ^{verse 12.}
entis later end more then his beginning.

over So that although for a time all those sad
find changes that befell Job, seem'd even to
o wofle the ordinary course of Gods care and
r, evidence to him; yet in the conclusion you
as Je how his Wisedome and Goodnesse cut
aptem all out, and made them serve to his
nninater Honour and Abundance.

mono And so much for the Ends or Finall Cau-
turns in respect of God.

this They follow now in respect of our selves.

Ho And these are two: first to confirm our
conteth; secondly to reform our lives, and to
they rk out by them good to his servants.
ision, w first, to confirm our Faith.

to ha And so God brings many times great Chan-
d endin into the world, to try, if amidst those
last, kings of outward things among us, we
annum be shaken in our Faith, or not. That as
d into Apostle speakes of heresies 1 Cor. 11.
oice of *Oportet esse Hæreses, There must be He-*
among you, that they which are appro-
t ends may be made manifest; so say I, *Oportet*
makes *mutationes, There must be Changes:* and
unto not so much in respect of the things
p selves, which are in their own natures

liable to alteration and dissolution; as in respect of Gods end in it, that they, which are approved and sincere in the faith, may be manifested to be so, by their constancy and perseverance in it. That as there is a necessity of Fire to try Gold, whether it be true or else counterfeit; so also is there a necessity of Changes: for by these it will appear whether we will measure our Religion by outward things, and in the losse or enjoyment of them be lost in our Protestant Faith, yea or no.

There is nothing, Beloved, more discoverable in the Hypocrite then his *Ingenium versatile* (as *Livy* said of *Cato*) then his turning

Plutarch feigns Thespisus returning from Hell, and telling (among other things he saw there inflicted on evill men) that hypocrites were there punished by turning up and down continually. Plur. De his qui sevo puniuntur, pag. 203.

mour in Religion, which I do not fear shall be plagued in Hell, by being whirled about there continually without any reason, (though that seem a punishment somewhat suitable to his Weathercock position here on earth;) no, He

mis Ethnicum, This is too heathenish rather with the Prophet *David*, That he *Psal. 9. 17.* turn into Hell with all those that forget God, which is that portion of Hypocrites merited by our Saviour *Mat. 24. last.*

For if an Apple be rotten at the core, it will not hold long upon the Tree, but will

least Wind will fall from it. And so it is with the rotten-hearted Hypocrite; if a little crosse wind do but blow upon him, oh how soon doth he fall off from the tree of Life, and become a wind-fall in his Religion, for the Devil that old Serpent to prey upon!

Every Cock-boat (you know) will bear up well enough in a calm sea: but that is a stout Vessell that can live in the most troubled water. And

so too many there were in the Primitive times that, like Pendleton in Queen Ma-

Vid. Cyprian de lapsis; & Fox Martyr. p. 1362.

es dayes, boasted much of their Constancy in the Orthodox Faith during Constantines dayes, so long as God hedg'd about his Vineyard with Peace and Prosperity; but so soon that Hedge was broken down, and erroneous, yea hereticall Doctrines were let in like so many Beasts of prey to devoure, when how quickly did these prove Turncoats, and Apostates from the Faith!

Psalm 80. 12. and 13 verses.

But as for the true Christian, he is like a Rock ---- *mediis immotus in undis*: That although the waves are alwaies swelling against him, yet is he the same man still in his Reformed Religion, and wavers not: or else like that House built upon the Rock, against which the Floods came, and the Winds blew, but it fell not, because it was built upon a Rock.

Virgil,

Mat 25. 7.

And such a well-built house was Saint Balaam, who being threatned with death by

Valens,

lens if he would not advise further and turn

Arrian, answer'd with

Sezom. bist. lib. 6. c. 16.

In hoc mihi consilio non

est opus: nam idem qui

jam sum, cras etiam fu-

turus sum.

this brave resolution

"I need not any further

"ther advice then

"have taken already

"about this matter; for

"to morrow I shall be

"the same man that I am to day therefore

"and no other.

And here know that some things are of Necessity, wherein we cannot but change, as morall, civill and morall things, and this change in these is only humane.

Others again are of Duty: and these either prohibited, or enjoyn'd.

1. Prohibited, as in evill and erroneous things: and to change here is pious and wise: and not to change, either Weakness or Obstinacy.

2. Enjoyn'd, as in sacred and religious things: and to change here is impious and blasphemous; and not to change, true Christian Fortitude and Constancy.

Whatsoever things we see then whether about in the world, as Governments, Families and the like, nay howsoever we change our selves or be chang'd in some things of an indifferent nature, by those that have dominion over our Bodies and Estates; there no man that hath dominion over our Faith: But this is Gods peculiar, and therefore in this we must not change.

It is not with saving Truths as

turn with Clothes, which alter every year as the
fashion doth: for *the fashion of the world pass-¹ John*
eth away (sayes Saint *John*;) but true Religion ^{2. 17.}
is ever in fashion with good men and al-
l others not.

And herein we may justly take occasion to
reweave the unsteadinesse of some in these
all times, who are mere *Scepticks* in Religion,
ever wayes conceiving some new Opinions in
and alwayes in pain till they be deli-
vered of their new conceptions, though never
e, as *monstrous and deformed*.

and That which was
truth with them yester-
day, is no such thing
to day; and what is
erroneous to day is other-
wise to morrow; such
change of things there be
in this last Age, who
like the Moon do ne-
ver appear the same
two dayes together!

And I would to God,
sayes Saint *Ambrose*,
that their change
were no worse then
that of the Moon;
for she returns a-
gain within a little
time to her full light,
but these never.

And he is blind that sees not this among
(namely) how some turn every day to

*The Magdeburgenses tell
us Conc. 4. c. 11. that such
was Eustathius Bishop of
Sebaste, who was one day
for the Homoioulian, and
another for the Homoiu-
lian Confession, accor-
dingly as they suited best
with his present turn.*

*Atque utinam vel sic mu-
tentur: Hæc enim cito ad
plenitudinem suam redit,
hi vero nec sero conver-
tuntur. Ambros. Pro vi-
riis actionibus conc. 4. in
Tom. 5.*

Popish Superstition, but more to *Anabaptist* call Fancies; some unto *Socinian* Blasphemies, but most unto *Atheisticall* Notions and all into Sensuality; this being the Common Sewer into which all the former run and are ultimately resolved.

Galat. 3. 1. But as Saint Paul said to his *Galathians*, I do I to such, O foolish *Galathians*, who have bewitch'd you that you should not obey the Gro-

Leighs Annotat. *spel?* And it is a metaphorical wayes one, from Sorcerer Tr in locum. who use to cast a mist before

the peoples eyes, that so they may not take a right view of what is presented to them: and if he had said, Who hath cast a mist before the eyes of your understandings, to make them appear unto you for truth which indeed is none. What? Are ye so foolish, that having begun in the spirit, ye will be perfected in the flesh? So, Are ye so foolish, that having begun in truth, ye will end in falshood? or can ye be so simple, as to exchange Gold for Dust, Wheat for Chaffe, and your pretious Faith

2 Pet. 1. 1. as Saint Peter calls it, which is the substance of things hoped for, for Errours of all sorts, and mere shadows of Truth? I trow

Εἰκὼν Βασιλική, pag. 137. For if Errour (as our *Kimon* Divine said well) have no advantage, it consists in Novelty: or if Truth any, it consists in Constancy.

Was the Doctrine then of the Reformed Churches, and the Harmony of our Confessions grounded upon evident and pregu-

Scriptures, maintain'd by the Orthodox and
 primitive Fathers, and conveyed to us by the
 constant tradition of the universall Church,
 the Faith of Christ once deliver'd to the
 Saints, and the Truth of God yesterday?
 why, so it is to day, and will be to morrow
 also. And therefore to day in our profession of
 it we must be as yesterday, and to mor-
 row as this day: because as God is the same
 yesterday, to day, and for ever; so also is the
 Truth of God, That
 before which was once so, *Veritas Dei una semper-*
 it will be so alwayes, *que sui similis: In pra-*
 m: and cannot be other- *fat. ad Harm. Confes.*
 beforewise.

Heb. 13. 8.

Oh that we would then be exhorted in
 the Apostles words, To stand fast in the
 Faith, to quit our selves like men, and be
 strong: and not to be

Ephes. 4. 14.

like children, toss'd to
 and fro, and carried a-
 bout with every wind
 of False Doctrine; but to be
 men in understand-
 all sort, steadfast and im-

παραρροιστοι. Meta-
phora a rota, que motu
continuo circumacta par-
tes summas & imas sem-
per commutat, Pareus in
locum.

1 Cor. 14. 20.

moveable; that so God may have cause to glo-
 rify in our behalf, as he did on Jobs, Hast thou
 consider'd (sayes God to Sathan) my servant
 Job? So, hast thou consider'd such a servant
 in mine? Seest thou to how many changes
 I have subjected him? to changes in his Chil-
 dren, to changes in his Estate, to changes in
 his Liberty, to changes in his Friends and
 acquaintance? Nay, seest thou how many
 of

Job 2. 3.

of his Brethren are chang'd of late, from a febrish distemper before, now into a sleepy lethargy? Seest thou how indifferent they are for their religion round about him, and how

Nec iratum colere destitit numen. Sen. ad Marc. cap. 13.

many shaken reed there are on every side of him? And yet for all this, as my servant *Job* did, so do

he still hold his integrity. But enough of this.

Secondly, Gods end also in it is, To reform our lives, and do us good by his so

Huic affine est illud Amos 9. v. 9. ubi duo consideranda; vel purgatum frumentum à sordibus, vel exagitatum à cribrante, dum ab uno cribri latere in alterum propellitur. Sanct. in locum.

rious dispensations run towards us. Hence read *Isa. 30. 28.* sieve of vanity, where *Isa.* in God sayes he will sift the Nations, as, shake them to and fro one after another, till so he may win them from that Chith

of sinne that is within them. For why say *Moab at ease from his youth? why settl'd upon his lees,* and held still his corrupt but because he was never disquieted, else emptied from vessel to vessel, *Jer. 48.* Thus a sedentary life we find very subject to Diseases; and a long standing Prosperity to a Nation, is like a standing Pool, where water doth soon puddle and putrify. Therefore this is the reason of that speech of *David* of *Psal. 55. 19.* *Because they have no Chieftain therefore they fear not God; making by ke*

the unchecked prosperity of worldly men a great
 occasion of their continuance in sinne, and so
 an *Index* of Gods Wrath upon them, rather
 than of his speciall Favour to them.

And therefore now we have seen the An-
 gell of God moving the waters of this Church
 and State by intestine Warre, new Opinions
 in Religion, by Sects, divisions and the like ;
 it will be good for us to meditate, how God
 thereby intends to purge us from that sinfull
 Torment that adheres to us as our disrespect to
 Gods Ministers, and contempt of his Word,
 our Cruelty and Oppression, our Pride and
 security, our Worldly-mindedness and Hy-
 pocrisie.

Indeed men, who are the instruments of
 these things, may have other ends in such Alterati-
 ons, as to wreak their own spleen upon their
 adversaries, to unhorse others, and get them-
 selves into the saddle either of Profit or Pre-
 eminence; (That as *Demetrius* the Silver-
 smith said, *We get our gaires by this means;*
 why say they, *We get our Honours and E-*
stablishment by these means, for if the waters had
 been troubled, we had catch'd nothing ;)
 else to satisfy their own corrupt wills and
 desires; as the Authour to the *Hebrews*
 says of earthly parents, That they chasten
 their children after their own pleasure, but
 who is the supreme Agent, he doth it for
 profit, and not his own ; there being no
 love of gold and silver, no mere will or re-
 venge in his end, but only our profit, and
 to take away the dross from the silver, that

Acts
19. 25.

Hebrews
12. 10.

Prov.
25. 4.

so

so he may bring forth (to use *Solomon's*
 Prov. 25. expression) a *Vas electum* a chosen Vessel,
 4 as *S. Paul* was, and fit for the Finer.
 Acts 9. 15.

Gen. last,
 ver. 20.

Thus the Scripture tells us of *Joseph*,
 how he was pass'd over from his bre-
 thren to the *Ismaelites*, and from them to
Potiphar; and his brethren had one end
 in it, but God another: for they did it for
 evil against him, (as he tell them himself,)
 and to get twenty Pieces by the sale of
 him; but as for God, he meant it to
 him for good, and to save much people
 alive.

And so also was *Christ* the Antitype of
Joseph, thrust (as we say) from post to
 pillar, viz. from *Judas* to *Caiaphas*, from
 him to *Pilate*, from *Pilate* to *Herod*, from
Herod back again to *Pilate*, and then in-
 to the hands of the clamorous and unrea-
 sonable multitude to be crucified: and *Ju-*
das had one end in *Christ's* death, but
 God another. The end of *Judas* in
 Mat 26. 9. was to silver his bagge with thirty Piece
 but Gods end was to satisfy his own Ju-
 stice, and to save mankind by it.

So that let mens sinfull ends in the
 Changes and Alterations be what they
 will, yet is Gods end in it the gaining
 of glory to himself, by his taking away
 that sinne and corruption which he
 contracted in us by a long standing

city. And if these changes of his be not as a gentle fire to purify us, they shall be as a consuming fire to destroy us.

And so much for the Efficient and Final causes of Vicissitudes.

The *Uses* follow; And they are three.

First, To take us off from our greedy desire of worldly things.

Secondly, To unpride us in a prosperous condition.

Thirdly, To comfort and support us in an afflicted one.

And to this purpose there is a good saying of *Marcus Aurelius Antoninus* the best of all the Heathen Emperours, which is this,

“Meditate (sayes he) with thy self how

“swiftly all things

“that subsist are car-

“ried away: for both

“the substances them-

“selves are in a con-

“tinuall flux, and all

“actions in a perpe-

“tuall change, yea the causes of them al-

“so subject to a thousand alterations, nei-

“ther is there any thing that can be said

“to be settled or at a stand.

*In his Meditat. trans-
lated by Merric Casau-
bon lib. 5. cap. 19.*

“And from hence he draws this inference:

“Art

“Art thou not then unwise, who for these
 “things art either distracted with cares,
 “puff’d up too much with pride, or de-
 “jected with troubles?

Use 1.

And it may put many of us Christians to the blush, who seldom make so good use of it as this Heathen did, though we have a farre clearer light then he had to guide us to it.

*Breviſ eſt & caduca hu-
 juſ ſeculi gloria : igitur
 deſpice tranſitoria, ut
 habeas æterna. Bern. lib.
 de mod. vivend. Serm. 8.*

First then, the conſi-
 deration of this point,
viz. The great Vi-
 ciſſitude and Incon-
 ſtancy of all earth-
 ly things, may ſerve
 to wean our hearts
 from the pleaſing teaſe
 of this World, and

to raiſe them up to that place where on-
 ly fixed good is found.

Here we are all too apt with the rich
 fool to ſet down our reſts, when (God
 knows) we have little or no cauſe ſo to do
Nescis enim, ab nescis ſerius quid veſper ferat
 Since we do not know what the morrow
 wiſery of this evening, nay leſſe of this
 hour, or moment may help to bring forth

Horat.

It may be a change of our Eſtates in-
 to Beggery by Fire, Thieves, and the like
 or elſe of our Liberty into Thraldome;

of our Health into Sicknesse; all these successively wheeling about, untill at last our great change come from Life to Death, and swallow up the rest, as the sea doth the waters that fall into it.

Alas! here we are subject to a thousand casualties; but in Heaven, there, there we shall meet with no such alterations;

for that is a Kingdom that cannot be shaken as earthly Kingdomes are, either by warre, factions, all-eating time, or the like. No; but there

is Peace without War, Quiet without Trou-

ble, Freedom without Thralldome, Day without Night, Health without Sicknesse, and Life without Death: whereas here it is farre otherwise;

or God takes away

it may be, with Fever, another with

Sword, as S. Augustine reckons them

. Nay, he cuts off the spirits of Princes

as the Psalmist;

which Junius and Tremelius translate by

indemiat. i. e. he slips them off as a Vine-ger doth a Bunch of Grapes from a Tree;

Βασιλεία ἀσάλευτος,

A Kingdom that is not floating up and down, as earthly Kingdomes are in the sea of this world with every tempest.

Heb. 12. 28.

Hunc necat febribus, illum opprimit doloribus; hunc flammis, illum gladio, &c. Augustin. in 2 Soliloq.

Psal. 76. ver. 12.

Tree, it is so quickly done. Even the highest enterprizes that the greatest Magnifico's of the earth undertake, God doth but blow upon them a little with the breath of his displeasure, and how soon are they blasted and shrink away to nothing!

An example of this we have
Justin. hist. in *Xerxes*, who went against
lib. 2. Greece with a million of men
and as many ships as covered
the *Hellepont*; as if he would have subdued
the Sea, have put a hook into her
jaws, and have led her away in triumph

*Quem dies vidit veniens
superbum, Hunc dies
vidit fugiens jacentem.*
Sen. trag. in *Thyest.*
act. 3.

yet how soon was
over-bold pride dashed
in pieces by a handful
full of Greeks! Owing
and the same day found
him both happy and
miserable; using his
as a tender and
indulgent Mother in the

morning, but in the evening as a cruel
and hard Stepdame.

Oh the folly then of those that lye in
ways sucking at these earthly flowers
which are as various in their shapes
as ever *Proteus* was, and constant in nothing
save in their inconstancy!

It was the saying of *Maximilian*
second, That every year of our life was

climactericall year, and brought with it
some great change or other.

And if every year be so changeable,
what fools then are they that joyn land
to land, and house to house, that they
may dwell alone in the earth! yea what
mean great men to pride it so much in their

Babels here below,

and out of a greedy
desire of gain to run
out of their own
channels, and to call
their lands by their

own names? For they

that do thus, declare plainly that they

think themselves to en-

joy a settled estate

on earth, as if

they should never see

change, or at least

not for the pre-

sent look for in hea-

ven a better and more enduring substance,

the Authour to the Hebrews speaks,

ib. 12. 34.

And yet as the Prophet *Isaiah* com-
E plains,

*Quid quod ultra limites
clientium salis avarus,
parum locuples continen-
te ripa? Horat. lib. 2.
ode 18.*

*Quasi aut nunquam es-
sent mutabiles, aut vi-
tam cœlestem non expe-
ctarent. Bellarm. lib.
2. de etern. felicit.*

plains, so may we, *Quis credidit auditui nostro?* who hath believed our report? or to whom is this truth of God revealed? For it is strange to see how few among us do believe this, that both in our persons and estates we are so changeable.

Psal.

49. 13.

But this is their way, says David, this is their foolishnesse.

Tacit. Annal. lib. 6.

For how soon did Galba start aside from the Empire, *Degrassans Imperium*, casting it only, as Jonathan did the Honey with the end of his Spear! How soon was Haman chang'd from the Minion of the Court, to be the hang-by of the world.

Again, how soon was Nebuchadnezzar chang'd, even from a man to a Beast, and Herod from the highest of men, to be meat even for the lowest of Reptiles.

Sir Walt. Rowl. Pref. to the worlds hist.

Ostenditur tantum, non perfidetur; & dum placet, transiit; Sen. Epist. 110.

well look over it.

And the prosperity of Richard the third was so short (says our incomparable historian) that it ended ere himself could

The

There is not any thing then that we can call constant here on earth; which makes the Authour to the Hebrews, speaking of Abraham, say, That

he look'd for a City

having foundations:

Upon which one gives

us this note; That the

Heavenly City can on-

ly be said to have properly a Foundation, whereas those Cities that are on earth, do show plainly by their daily raines that they have no sure foundation to rest upon.

Bellarmin. in eodem loco.
Vere civitas cœlestis proprie fundamentum habet, &c.

Oh let this be a means to take off the wheels of our Affections from their eager pursuit after earthly things, and set them upon things above, where the moth cannot come at them, nor thieves break through

Mat. 6.
v. 19.

to steal. And let us look to that charge of the Apostle, 1 Tim. 6. 17. Charge those that are rich in the world, that they trust not in uncertain Riches; or rather in riches which are Uncertainty it self in the abstract; (for so the Greek runs it, in

The πλὴν ἀσφαλότητι. i. e. in the uncertainty of Riches.)

Riches.) And that we may in no wise doubt of this their uncertainty, the Wise man prefixes a note of certainty before this uncertainty, *Certainly*, (says he) *Riches make themselves wings, and fly away as an Eagle towards heaven*: as if he should have said, *Certainly Riches, and all worldly things are as uncertain as a Bird that is upon the wing*: and therefore we must not set our hearts upon them; but our daily prayer and practice must be, *So to passe through things temporall, that so we do not loose those things that are eternall*: or else with David let us beseech God to *incline our hearts unto his Testimonies, and not to Covetousnesse*. Now this inclining our hearts unto Gods Testimonies, is nothing else but that holy and penitentiall change of heart and life, or else that turning unto God with all our hearts, which God calls for at our hands, and expects from us in all his changes, whether personall or else nationall. which if he find in us, then let what changes soever fall, they shall all work together for our good: but if not, we must then look to be as a

Prov.
23. 5.

Psal.
62. 10.

4 Coll.
post Trin.

Psal. 119.
36.

rowling

rowing stone, and to have our daily turns and changes in this life from one degree of misery to another, untill at last we turn into Hell, as David speaks, *with all those that forget God.*

Secondly, The consideration of this point may be a good antidote against Pride in a prosperous Condition, since God hath so

ordered the Web of our lives, as that Adversity as well as Prosperity is interwoven in it: For there

is nothing that swells us up so much as prospering here in worldly things; and nothing

again that is more effectually to assuage this swelling in us, then to consider the brevity and mutability it is subject to.

Nemo confidat nimium secundis, rotat omne fatum, Sen. Thyest. trag. 2.

Heu cæcæ mentes tumefactaque corda secundis. Silius 1.

Now it swells us up with a high opinion either of our own Goodness above others, or else of our own Greatness.

1. Our prospering in worldly things
E 3 swells

Use 2.

swells us up with a high opinion of our own Goodnesse above others; as

1. It makes us think our selves the only good men in Gods eye, because we are prosperous in the worlds; whereas indeed, this can be no certain rule to measure out any such thing by, since the world and the prosperity of it is so variable and uncertain.

And therefore, when at any time God shall water us more then others with the lower springs of his earthly Blessings, we are not therefore to have an overweening conceit of our selves, and our own causes above others, (as if God upon this ground had tyed his speciall love either to us, or them:) For you know that when God would chuse a King for *Israel*, he chose him not by outward and perishing excellencies, for then he would have chosen in the room of *Saul*, *Eliab*, *Aminadab*, or *Shammah*, who were the three elder brothers of *David*, and men of goodly personages to look upon; yet God chose none of these, (sayes the Text) but *David* the youngest of them, though not so outward-

7 Sam. c.
16. vers. 8.
9. and 10.

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ly, yet inwardly glorious, being a man after his own heart.

It is the chief argument the *Turks* use at this day, to prove themselves the only *Musselmén*, or true believers; We thrive (say they) and prosper in the world; for how hath our *Mahometanisme* over-run all *Asia*, *Africk*, and the greater part of *Europe* too! And do not they among us then reason more like *Turks* then *Christians*, who speak after this manner, Come, see how we bear down all before us, and ride upon the backs of the poor in triumph! Thus, and thus do we prosper in the world, and do even what we list; and is not this an evident signe we are Gods children, and that the right end of the staff is ours? Sure, if we were other then Gods peculiar people, he would not blesse us so much as he doth.

But to these I answer, That these and such like are only *Bana Scabelli*, (as *Divines* distinguish well out of that place of *Isaiah*,) and not *Bona Throni*, the goods of Gods Foodstool, (but earthen ware,)

Isa. 66. 11

and not the good things of his Throne; which are Grace and Glory; and therefore can set upon us only an earthly mark for men here to take notice of us, but not any heavenly cognizance for God to look upon us, as upon his dear and elect children. For else it would easily follow, That the *Alchoran* were better then the *Bible*, and the *Turks* fancy better then our Faith of *Christianity*.

And were there no other signall place of Scripture for this, then that of the Pro-

phet *David* in his

73. *Psalm*, (as in-

deed there are very

many;) this alone

(methinks) were e-

nough to impresse this

as a truth upon us

where he speaks of

some that are not in

Consule Ecclesiastes 7. vers. 15. See Ecclesiastes chap. 8. vers. 14. Malachy 3. vers. 13. and 15. Luke 16. 25. Remember how thou in thy life receivedst thy good things, &c.

trouble like other men, but pride compasseth them about as a chain, violence covers them as a garment, their eyes stand out with fatnesse, and they have more then their heart can h; yet these

(saye

(sayes he) vers. 12. are the ungodly who prosper in the world. And the Prophet *Jeremy* makes bold to question with God about it, in these words, *Jer. 12. 1. and 2. verses: Wherefore, sayes he, doth the wicked prosper? and why are all they in wealth that rebelliously transgresse?* and he rests satisfied with this, vers. 3. That God did by that prosperity of theirs fatten them as sheep to the slaughter, and prepare them for the day of destruction. And this is that prosperity of fools that the Wise man speaks of, which will destroy them. *Prov. 1. 32.*

It is not then our thriving in Temporalls, but in Spiritualls, that speaks us and our Faith to be accepted of God.

For the truth of Grace or Religion, and the goodnesse of a mans cause, is not measured by the Souldiers Sword, but by the Word of God, which is the Sword of the Spirit.

God Saints no man for his goodly personage, for his riches, for his

Ethnicus Deum sic loquentem inducit: Isti quos pro felicitibus aspicitis, si non qua occurrunt, sed qua la-politick

uent videritis, vere sunt miseris; Intus enim omne posui bonum. Sen. lib. de Provid. cap. 6.

politick head-piece of contriving, and bringing about his own worldly and sinister ends, or for

his armes and conquests; for then *Saul* and *Crasus*, *Ahitophel* and *Alexander* the Great had been high in Gods book: but he values men only by their spirituals, as their graces of Faith, Humility, Patience, Meeknesse, Obedience, and the like: and where he finds these, (how unfurnished soever they are otherwise,) yet these are mine saith the Lord; and in that day when I shall make up my Jewels, I will spare them, even as a Father doth his Sonne; and then shall ye discern between the righteous and the wicked, betwixt him that feareth God, and him that feareth him not.

Malachy
3. 17. 18.

Indeed God may sometimes permit evil to prosper in the world, but never approve of it: for so acknowledges the Jewish Church, *Lament. 3. 35. To turn aside the right of a man before the face of the most High, or to subvert a man in his*

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his cause, the Lord approves it not. And therefore to argue from Gods permission ^{PSAL.} to his approbation, is a grosse *Non sequitur* 55. 3. nay more, a laying our iniquity on Gods back, as if he would take it well at our hands to be made a Pack-horse at every turn to bear all our execrable burdens, and were (as *David* speaks) such ^{PSAL.} a one as our selves, to favour evil cour- 50. 21. ses, or else to own them as his offspring.

Which made *Dionysius* the elder conclude Sacrilege to be no sinne, when he had rob'd the Temple at *Locri*, because the Gods seem'd (as it were) to smile upon the action, in giving them fair Winds and Weather, both in their voiage thither and return back again.

But, as it was a great blasphemy (sayes one) for the Devill to personate God, when he

Videtur (inquit) quam prospera navigatio à Diis immortalibus datur Sacrilegis. Vater. Max. lib. 1. cap. 3.

Sr Franc. Bacon Essay 3.

would

would be *similis Altissimo*; so is it greater to make God personate the Devil. And

Prosperum scelus virtus vocatur. Sen. trag. in Herc. fur.

yet this he doth, that makes God patronize his evil, because he prospers in it; for this brings in God saying,

That he will be like the Prince of Darknesse, and makes the Holy Ghost to leave his Dove-like shape and come only to us in the form of a greedy Raven or Vultur.

2. As our prospering in worldly things swells us up too high with an opinion of our own Goodnesse, and makes us think better of our selves then is meet; so also doth it on the other side lift us up too farre with thoughts of evil towards our brethren, and make us think worse of them, and the wayes of God they walk in, then

Adversæ res etiam bonos detrecant. Salust.

we should, by charging them as utterly deserted of God, because we see not now the same hedge of

Gods favour about them as heretofore we did

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did, but the stakes that then prop'd them up, are now thrown away as uselesse and unserviceable. Whereas Afflictions on this hand are every way as temporary and transient, as Prosperity was on the other; and being so, must needs be as a broken reed, or a reed of *Aegypt*, wherewith we cannot exactly measure Gods Temple, nor the spirituall estate of his Children.

It was a hard stumbling-block to the Prophet *David* for a time, when he sayes that his feet were almost gone, and his foot-steps had well-nigh slipt, upon his sight of the wickeds prosperity; untill he went in- to the Sanctuary of Gods Word, where he learnt to settle his wavering and distrustfull thoughts: for there he saw that notwithstanding his outward afflictions, that God held him up under that sore temptation with his right hand, and would (in opposition to transitory goods, which are the proper blessings of the wicked, because they have no others but these to trust unto) guide him with that which should infinitely exceed them, to wit, his Counsell here, and his Glory hereafter.

And it was the great question so much agitated

*Psal. 73.
ver. 2.*

ver. 23.

agitated betwixt *Job* and his Friends ;
Whether those dolefull changes that befell
him were the cognizance of his insincerity
to God , and of Gods disfavour to him
upon it, yea or no. His Friends taking ad-
vantage upon his present weaknesse and
distemper, maintain it strongly against him
in the affirmative, that they were: untill
at length God himself steps in to the rescue

*Conclusio sequitur de-
bitorem partem. Keck.
log. pag. 424.*

of the weaker side,
and makes the conclu-
sion (as all logical
conclusions do) to fol-
low the weaker part,
determining it for *Job*

against his Opponents in the negative,
and telling them, that they spake not of
Job, nor of his proceedings towards him
that which was right. *Job* last. vers. 7.

*In libro de provid.
cap. 4.*

*Seneca a Stoick Phi-
losopher hath a set
discourse to this pur-
pose, Cur bonis veris*

mala eveniant, why the evils of this life
most commonly fall out to good men:
and he concludes it thus, That temporall

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evils are no sign of Gods hatred to them. For, dost thou think (sayes he) that the *Lacedemonians* hated their Children, when as they experimented their disposition to vir-

Numquid tu invisos esse Lacedemoniis suos liberos credis, quorum experiuntur indolem publice verberibus admotis? Non est hoc sevitia; certamen est.

tue by stripes in publick? No. So do we think Gods children in disfavour with him, because he layes here fore blows upon their bodies and estates by

evil men, as his rods and scourges in it? No; for we see and feel many times (sayes

So Tametiam the Scythian was call'd Flagellum Dei.

an experimentall patient of our own well) the deep lines and strokes of Gods hand upon us, when as we cannot by our skill in Palmestry decipher his meaning in it, no more then the *Malteses* could by the viper upon Saint Pauls hand judge of his condition to God-ward.

Sir I. M.

Acts
28. 4.

For God sometimes (that we may not thus judge) inverts humane order, and runs out his dealings towards us in the ordinary chanel of his universall providence,

dence, justice and equity, by which he waters here all alike.

Indeed they may seem (I grant) to go counter to our apprehended rules of common right : yet are they alwaies agreeing both with Gods secret and revealed will, though (like the sunne in its sphear) not perceptible to us, because too mysterious and dazzling : however many pretend to interpret them by a blaze of fire lighted at the naturall pride of their own private spirits, and that dimme twilight of knowledge which is in them ; whenas they are altogether in the dark to the true light of Gods word and works herein.

*Pia Epicteti sententia,
Non esse omnes Leo ex-
osos, qui ærurnarum
varietate iuctantur, sed
esse arcanas causas, ad
quas paucorum potest per-
venire curiositas. Aul.
Gell. noct. Att. lib. 2.
cap. 18.*

And here take in the opinion also of *Epictetus* another Stoick and Heathen man, which speaks most Christianly to this point, namely, That all are not hated of God, who do wrastle here with variety of

Miseries : but that there are with God good causes

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causes of it, though so secret that few can reach them.

And therefore, albeit we cannot see how these actings of God may stand with his tender love to his children, and so may conceive an ill opinion of them; yet when we shall think seriously, that Gods thoughts and wayes are not as ours, it will teach us to give them a more favourable interpretation. isa. 55. 8.

For how dare humane rashnesse (sayes Saint Bernard) reprehend that which it cannot comprehend; in giving demonstrative reason why worldly prosperity should be virtues stepdame; and not her naturall mother!

Quomodo humana temeritas audei reprehendere quod comprehendere non potest! De Confid. l. 2.

Noverca virtutis prosperitas. P. Chrysost. lib. 1. de curial. nugis.

But (to close up this discourse) you see here by what hath been said, that it is a great errour (howbeit now grown more then popular) to judge of persons and causes by the events, whenas all outward things

*The Birth of a Day, or,
things (sayes Solomon) fall alike to all,*

Ecclesiast.

c. 9. ver. 1.

See also *Mat. 5. 45.*

*He makes his sun rise
on the evil and on the
good, &c.*

*neither can any judge
of love or hatred by
what is before him ;
Prosperity and Adver-
sity being but separa-
ble accidents to them,*

and no essentiall properties of them, be-
cause they are grounded upon worldly things
that have so loose and mouldring a founda-
tion, as that a man cannot tell con-
cerning them what a day may bring
forth. Again

2. As worldly prosperity swels us up
with a high opinion of our own Good-
nesse above others, so likewise of our own
Greatnesse. And this makes us slight those
that are under us, and deal hardly with
them, (as to temporall things,) which we
would not do, if we once consider'd the
mutability of it.

And therefore if at any time God shall
give up unto us those we conceit our ene-
mies, to be dealt with (if we will) by
all harshnesse and extremity ; yet are not
we then to trample upon them in the pride

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of our hearts, nor to adde more load to that which God hath already laid upon them, but rather to take off from it what we can, and to use them with all gentleness and compassion, with all mildnesse and moderation, as considering our selves, that we are not here to live alwayes as Gods upon earth, the same yesterday, to day and for ever: but what is the bitter cup of their portion to day, may be ours to morrow.

As the virtue of adversity is fortitude: so is temperance and moderation of prosperity.
Str Francis Bacon, Essay 5.

It speaks out but a course and ignoble spirit, to crow and insult over those that are down. The very Hea-

Faciles motus mens generosa capit. Ovid.
Trist. lib. 3. eleg. 5.

then thought it so, who had only the glimmering of nature to guide them; much more ought we Christians, whom the Apostle exhorts, that our moderation may be known to all men. That as the Apostle will have his Corinthians 4. 5. to use the world with a tanquam, as if they used it not; so must they among us, that

Philipp.

1 Cor. 7. 31.

have wealth, power and authority, to use them, as if they used them not: that so

The wind goeth towards the South, and turneth about unto the North; it whirleth about continually, and the wind returns again (say's the Preacher) according to his circuits. Ecclesiastes 1. 6.

when they shall fail us, (as they will ere long, since the wind blows not alwayes out of one and the same favourable quarter) we may then be able to say with comfort, That we never misemployed those ra-

ments of Gods outward favour to us unto the pressure and destruction of our brethren, but only to their relief and preservation.

Vers. 4.
5. and 6.

The Prophet David, in his tenth Psalm, speaks of some, who through the pride of their countenance do not seek after God, neither is God in all their thoughts. But their wayes are alwayes grievous; they pusse at their enemies, and say in their hearts, they shall never be moved, nor be in Adversity.

And such were the Babylonians, who (besides their barbarous cruelty to the Is-

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raelites under captivity) added this above all, that they scoff'd and jeer'd at them in their miseries, with *Sing us now one of the songs of Sion.* So also were the *Edomites* vers. 7. who cryed over *Jerusalem* in the day of her visitation, *Rase it, rase it even to the foundations.*

The School-men say *Irrisio* is *mortale peccatum* in the Agent: Sure I am, it is *mortale supplicium* in the Patient; for *Ego illam animam irridere me ut sinam?* (sayes he in the comedy;) *satius est mihi quovis exilio interire.* Terent. in *Andria.* Psal. 137. 3.

And were we sure that the sun of our earthly Happinesse would alwayes stand still in this our *Gibeon*, it may be we might take liberty to do the like, and think we did well in it too. But when as we come to consider seriously, that there is no Solstice here upon earth, but so soon as the Sun is come to his furthest summer-point in our Horizon, it is then presently verticall, and turning again to make Winter-weather with us, how will this affwage that swelling of pride that is within us, and make us humble?

Bucholz. chronol. pag.
669.

To this purpose there
is a memorable histo-
ry of *Caganus*, King
of the *Huns*, unto
whom *Theodorus Me-*

dicus being sent in an embassy, from *Mauri-*
tius the Emperour, to divert those swarms
of people wherewith *Caganus* at that time
threatned to storm the Empire, he apply'd
himself to him in these

Vid. Herodor. *hisl.* words; *Audi, Caga-*
ne, uilem narratio-

nem Sesostris, &c. Hear, sayes he to *C-*
ganus, a profitable narrative of *Sesostris*
King of *Egypt*, who being lifted up too
high with his great Successes against his
enemies, caus'd four Kings taken prisoner
to draw his triumphall Chariot, wherein
one of them look'd back with smiles to the
wheel of the Chariot, and being demanded
his reason for it, answered; That he
smiled to see the spcak of the wheel
now at the top, to be presently at the
bottom; and again that which is now at the
bottom, to be by and by at the top. The
very hearing whereof did so mollifie, and
keep down the haughty princes spirit, that

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it drew him a little to forbear his acts of hostility against the Emperour.

And from this to-
pick also of volubility, *Idem histor. lib. 1.*
did *Crasus* draw an
argument to dissuade

Cyrus from his intended inrode into *Scy-
thia*, For if thou didst lead (sayes he) an
immortall army, then is there no need for
thee to ask my advice in it ; but if thou
dost acknowledge thy self a man, and a
leader of mortals, then think that there is
a wheel of humane affairs that turns about
continually, and suffers nothing here below
to stand long upon the same bottom.

But this advice of *Crasus* took no place
with *Cyrus* : If it had, he would have
kept himself (as the *Tortoise* doth) *intra
testudinem*, within his own shell, within
his own dominions, and not have cause-
lessly usurp'd upon the rightfull possessions
of others to his own destruction; for see
the issue and event of it.

Even that God who is infinite in his
Wisdomes, and terrible in his Power and Ju-

Pfal.
138. 6.

stice, He that resists the proud, and looks
upon them afarre off;

*Alios in cladem meri-
tam precipitavit indig-
ne aucta felicitas. Boet.
de Consol. philos. l. 4.
prof. 6.*

He (I say) made the
pride of *Cyrus* serve
as a snare to take him-
self in, and to work
his ruine : for he was
no sooner entred *Scy-*

thia, but he found by sad experience how
unconstant the world was, not looking now
upon him with that smiling aspect it did
before ; but the wind was now in another
quarter, and (as the Wise man sayes of
Riches, that *they make themselves wings and
fly away,*) so did his former prosperity be-

Prov.
23. 5.

*Consule Justin. bist.
lib. 1.*

take her self now to
her wings, and flew a-
way, his whole army
being quite defeated,
and himself slain by

Tomiris Queen of Scythia.

A good example to make the secure
wretch look about him, and to pull down
the high looks of the proud.

And therefore when ever any *flushing*
of pride begins to rise within thee, and

to bud forth, as it is in *Ezekiel*, into violence, and oppression of others, then think thou hearest some Monitor calling unto thee, as King *Philip's* Page did to him, *Memento te esse mortalem*, remember that thou art mortall: so, remember that thou art changeable as well as others, and this will be an excellent means to keep it in.

Ezek.
7. 10.

Curt.

For tell me, would *Cyrus*, think you, have invaded *Scythia*, had he thought so sad a fate would have attended him in it?

Or would *Pharaoh* have oppress'd the *Israelites* so much, had he thought that God would have tumbled him up and down so much as he did, from one plague to another, and at last made the sea his champion to revenge their injuries upon him?

Exod.
5. chap.

Or would *Joseph's* brethren have persecuted him as they did, if they had thought he should afterwards have been lord over them?

Or the *Gileadites* have expelled *Jephtha*, had they known he would have been such a shelter against a storm, and of such use unto them against the *Ammonites*?

Judg.
chap. 11.

Or (to say no more) would *Darius* have

The Birth of a Day, or,

have call'd *Alexander Philip's* boy in derision of him, had he known that he should have been conquered by him?

No; Little do proud men think that the water which is now in the float, will presently be in the ebbe; and that the speak of the wheel which is now at the top, may quickly be at the bottome: and then he that is the greatest now among us, may come (how soon he knows not) to stand in need of the meanest creature whom he now despises.

Sapienter omnes contrahant vento nimium secundo surgida vela,
Hor. *carm. l. 2. od. 12.*

It is wisdom then for every Christian, whenas he is at the top of the wheel, and may lord it over those that are beneath, yet

not to overlook them with a scornfull eye, but to let down his spirit, and (as the Apostle exhorts us) to condescend to men of low degree: For one scale is not alwayes in depression. No; This were *dura infelicitas*, a very hard and high measure of infelicity. Neither is the other alwayes in elevation: This were *felicitas miseranda*, a happinesse to

to be pitied. But the alternate wave of the beam keeps them both in awe, and especially the proud person, who seems unto me as a bird tied to a string, which if it fly too high, the hand draws in the string, and puls it down again. And so if we shall let out our spirits too high with pride, God hath then a line of vicissitude in his hand to pull us in at his pleasure.

The Prophet *David* said in his prosperity, that he should never be moved; his mountain was made so strong; yet God did but hide his face from him a little, and he was troubled. Psal.
30.6.

Naturally, then, we are too apt to know no measure in a high fortune; but (as a person of Honour and Piety in this nation said.) Although in the

*Res secunde non habent
unquam modum. Sen.
in OEdip.*

*The Lord C. in his 74
meditat.*

heat of summer we easily believe there will come after it a cold season of frost and snow: yet are we so stupid as in Prosperity not to consider of Adversity, though
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the one be as successeive as the other. And this makes us to exalt our selves so much above all that is called God. That as it is observable touching the book of *Esther* (which is nothing else but a Declaration of acts done in reference to the Greatnesse, Power and Glory of *Ahasuerus* the *Persian* Monarch, as to the principall instrument of them) that in that whole book the name of God is not so much as mentioned at all : So doth it also commonly fall out, that while we are here in the ruffe of our worldly Glory and Prosperity, we seldome or never speak of God, and as seldome think of him, but set our selves up in his room, as *Nebuchadnezzar* did, who spake too big, and too much of himself, saying, *Is not this great Babel that I have built for the*

Dan. 4. 30. house of my Kingdome, by the might of my power, and for the honour of my ma-

*Quam magnam vim
pulveris excitavi ! Æ-
lop. fab. pag. 62.*

jesty ? As the fly said in the Apologue when it was got up to the top of the wheel, See what a dust I make ! So, see what a dust

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makes this poor Worm, what a *Mying* there is with him in the height of his pride! nothing but *my* Kingdome, *my* Power, and *my* Majesty: but as for God, *Ne gry quidem*, There is not a word of him; He is not in all his thoughts.

Erasm. Adag. pag. 614.

And therefore how soon the house of his Kingdome fell upon his head, yea how short-liv'd the might of his power was, and the honour of his majesty, you may see by the next verse, where it is said, That while the word was in the Kings mouth, there fell a voice from heaven saying, O Nebuchadnezzar, to thee be it spoken, Thy Kingdome is departed from thee.

The world then may well be compared to the sea of glasse which Saint John saw in his vision, Revelat. 4. 6. and there be also, that from the resemblance of the one to the other, interpret it thus, For

Leo his Conc. faneb. in obis. Dofforis Featxi.

First,

The Birth of a Day, or,

First, It resembles the sea either for its ebbing and flowing : or else for the sudden change of it: for how soon is the face of the sea alter'd? In one and the same hour (it may be) thou mayest see her smiling upon thy vessel, and

*Nunc strato aequore
blanditur maris : nunc
fluctibus inhorrescit.
Boet. de Consolat. Phi-
losoph. lib. 2. prof. 2.*

frowning too ; playing with it, and swallowing it up. *Noli*

*Sen. de tranquill. ani-
mi. Eodem die quo tibi
luserant navigia, for-
bentur.*

igitur (sayes the Moralist) *tranquillitati ejus credere. i. e.* Do not therefore trust too much to her smooth

and calm looks ; *in hoc enim momento mare evertitur*, for in one moment doth she appear wrinkled with billowes , and turns about from a calm unto a storm.

We say therefore of glass usually, that it stands in hazy way ; and some melancholy persons have conceited their bodies to

Secondly, It resembles also glasse, and that either for its brittlenesse, because nothing is sooner broken : or else for its

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be of a glassy substance, and would not let any man touch them for fear of breaking. See Burton's Melancholy.

dineffe of it must be very dangerous.

Godwin Rom. Antiq. lib. 2. S. 3. cap. 1. & Erasmus. Adag. pag. 105.

and there is no man but hath the later of these as well as the former, his black as well as his white dayes.

Oh the madnesse then of wicked men, who are alwayes plotting against the righteous, and gnashing upon them with their teeth! *At ridebit Deus*, sayes David, But ^{Psal.} God shall laugh at them for it: and he ^{37. 12.} gives this reason vers. 13. *because he sees that their day is coming. i. e. he sees clearly that their black and dismall day is coming upon them, though themselves will not*

slipperinesse, because he that walks upon glass can have no sure footing; and therefore for any man to presume upon the steadinesse of it must needs be very dangerous.

That as the ancient Romans used to distinguish their dayes into *Dies albi* and *Dies atrii*, white and black dayes: so doth God,

not see it through the pride and security of their spirits; yea, and he knows also punctually when it will be : though we know it not, for though to day may be fair and shining, yet may to morrow be dark and tempestuous with them; Since we know not what a day may bring forth.

Use 3.

Last of all (because I am loth that my sun should set in a cloud;) The confide-

*Nemo desperet meliora
lapisus ---prohibet Clo-
tho stare fortunam, Sen.
Thyest. trag. 2.*

ration of this point may serve as a good antidote against despair in an afflicted condition; or as a cordiall to stay up our spirits in the saddest and most dis-

stressed times, and to teach us patience and contentednesse in them : that so as in prosperity we should not say, we shall never be moved, so neither in adversity, that we shall never be deliver'd ; when we shall consi-

*Non se male nunc, &
olim sic erit. Horat.
lib. 2. ode 10.*

der, that what weight of affliction soever we ly under, is not of a continuant, but

of a changeable nature. And to this end

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we have the sure staff of Gods promise unto his children to lean upon, as in the tenth chapter to the *Hebrews*, where he sayes thus, *Yet a little*

while, or rather as it runs in the *Greek*, yet how very very little while, (with a dou-

Μικρὸν ὅσον ὅσον, Heb. 10. 37.

ble diminutive) and he that shall come, will come, and will not tarry. And in the precedent verse he tells them, they have need of patience, that they may receive this promise. And in the twelfth chapter to the

Hebrews the Apostle takes up an exhortation to it from the Wise man, and makes a consolatory use of it to his *He-* Prov. 3. 11.

brews, withall taking them to taske for their forgetfulnesse of it ; And ye have for- Heb. 12. 5.

gotten the exhortation which speaks unto you, as unto children : My sonne, despise not thou the chastening of the Lord, nor faint, or be not broken in mind, (as others translate it) when thou art rebuked

Ne animo frangitor ; sic Bizz.

of him. For we had (sayes he) the fathers of our flesh, who verily chastened us

See the 9.
and 10. ver.
ses.

a few dayes after their own pleasure, and we were patient under their rod, and gave them reverence, but God a few dayes only, for our profit. Shall we not then be much rather in subjection to him who is the father of spirits, and live?

Thus when *Boetius*, that Christian Consul and Martyr at Rome, was wrongfully deprived by *Theodoricus* of his Honours, Estate and Liberty, Philosophy brings in what we call Gods providence, comforting him in these words;

*Rotam meam volubili
orbe semper verso, in-
fimis summa, summi-
que infima mutare gau-
dens. Quid igitur a-
nimo contabescis, &c.
Boet. de Consol. lib. 2.
prof. 2.*

I turn about my wheel continually, and delight to tumble things upside down: why then doth thy heart shrink within thee, when at this changeableness of mine is cause enough for thee to hope

for better things?

And so also, when many of our brethren were heretofore in exile for their Religion in *Queen Maris's* dayes, what (I pray

did that Jewell of our
Church comfort them
with, but only this,

In Juelli vita.

Hac non durabunt, atatem These will
not endure an Age? as indeed you know
they did not, her reigne being not full out
six years time.

And with the same consideration also
should we cheare up our selves now un-
der that black cloud
that hangs over the
Church, that it will
not endure an Age,
but be as *Ephraim's*
righteousnesse was, e-
ven like the morning cloud, or as the ear-
ly dew that passeth away.

*Non semper imbres nu-
bibus hispidos manant
in agros. Hor. lib. 2.
ode 9.*

Hof. 6. 4.

To this end, it will not be amisse to note,
how the afflictions of Gods people in the
Scripture, are run out not by any long tract
of time, as by an Age, Year, Moneth,
Week or the like; but by the shortest
measures that can be, as by a Day:
now a Day (you know) holds not long,
but is quickly gone, even as a flying bird,
or a poast that runneth by. And this good

Hezekiah calls the time of Sennacherib's rage against Judah, a Day of trouble, Isa. 37. vers. 3.

Or if this be not enough, you have them then contracted within a lesser room, and measur'd only by a Night, which is no more but the dark side of a naturall day, and therefore is a great deal shorter. And this made the Prophet *David* say, *Psal. 30. vers. 5. That heaviness may endure for a night, but joy cometh in the morning.* The time then that heaviness shall endure to the Godly can be but a Night at the longest, but whether it shall be so long or no, the Prophet is very uncertain and unsatisfied, for which cause he expresses it here with a *May be, Heaviness may endure for a night.*

But if this expression be not full enough to set forth the brevity of them, our *Saviour* doth it then by an Hour, which is shorter yet, and but the four and twentieth part of a naturall Day; for so he calls the time of his persecution by the High Priests and Elders of the people, Their *hour*

and the power of Darknesse. Luk. 22. 53.

Or, if this be yet too long a space to set forth the brevity of their afflictions, and to give a through Comfort to Gods people, their little continuance is then express'd by a Moment, which I am sure is short enough; so you have it *Isa. 54. vers. 7. For a small moment (sayes God to his Church) have I forsaken thee, but with great mercy will I gather thee: And again vers. 8. In a little wrath I hid my face from thee for a moment, but with everlasting kindnesse will I have mercy upon thee.*

Or last of all, if any time can be shorter then this, it must then be the present time; yet such are the sufferings of Gods children, in Saint Pauls account, but *the sufferings of the present time, Rom. 8. 18.* and a shorter time then this there cannot be.

*Howell in the life of
Lewis the thirteenth.*

For as the French our neighbours are said to be for their inconsideratenesse, *Animalia sine praterito & futuro*, Creatures that have respect neither to time past nor time to come: so may we say

of the present time, That it is as short a measure as can possibly be imagined, having in it nothing either of time past or future, the first of the two being dead already, and the later of them being not yet born unto us. And yet we see here for all this that Saint Paul, when he had cast up the account of all which he suffered in the cause of Christ, how he reckons and concludes it to be only the suffering of the present time, and not worthy to be compared with the glory that shall be revealed.

Ecclesiast.

C. II. V. 4.

He that observes the wind (sayes Solomon) shall never sow, and he that observes the clouds shall never reap. Such are our Troubles, such our Afflictions, which although they blow strong against us, yet like some high and mighty wind, they will not hold; yea though they fall upon us as thick as hail, yet are they not fix'd for ever, but a change shall come which should make us in any temptation to despair and distrust of Gods providence, check and chide our spirits, as the prophecy David did his with that objur-gation, (which

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for the remarkableness of it is thrice repeated, in the two and fourtieth and three and fourtieth Psalms;) *Why art thou cast down, O my soul? and why art thou disquieted within me? Still hope in God; for I shall yet praise him, who is the health of my countenance and my God.*

Psal. 42.
vers. 5. and
11. Again
Psal. 43.
last verse.

Scaliger tells us of one Palavicine an Italian, and kinsman of his, that had in one night his hair metamorphosed from black to white; And I apply it thus, That although now Gods people may ly, as the Israelites did, among the pots, (to use the Prophets words,) and be like some Scullion sullied and black'd with the burning coals of Affliction; yet may one day of Gods al-
lavour to us work a great alteration with
yes, and put such a candy of Prosperity
upon us, as that we shall be, as it is there
Ps. 14. even as white as the snow in
salmon.

In lib. 18.
subtil.

Psal. 68.
vers. 13.

And therefore, as *Jobs* resolution was, Job 14.
wait all the dayes of his appointed time, ver. 14.
ill his change should come; so should
every good man wait upon God all the
yes that he shall be pleased to lay trouble
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*Accepimus peritura
perituri: quid queri-
mur? Ad hoc institu-
ti sumus. Sen. lib. de
provid. c. 6.*

ble upon him, whe-
ther immediately by
himself, or else me-
diately by the hands
of evil men as his in-
struments in it; as
knowing that it is ap-

pointed but for a little while, at the most
but a *biduum* or a *triduum*, and then a
change shall come, and bring him delive-
rance from it.

Joel
2. 32.

Psal.

125. 3.

Hos. 6. 2.

*For in mount Sion and in Jerusalem
there shall be deliverance, as the Lord hath
said: neither shall the rod of the ungod-
ly alwayes lye upon the back of the righ-
teous: but after two dayes he will revive
us, and the third day we shall live in his
sight.*

*Wherefore seeing we are compass'd about
(as the Authour to the Hebrews speaks)
1. 2. and 3. with such a cloud of witnesses, let us run
on with patience the race that is set before us
looking unto Jesus the beginner and finisher
of our faith, who for the joy that was set
before him, endured the crosse and despised
the shame. Yea let us consider him that*

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endured such contradictions of sinners, that
so we may not be faint and weary.

And now Comfort Jerusalem (saith my ^{Isa. 40.} God) yea comfort her at the very heart, ^{1. 2.}
and tell her that her sinnes are pardoned,
and her warfare is accomplished. For the
Lord knows, sayes Saint Peter, how to ^{2 Pet. 2. 9.}
deliver the godly out of temptation, and to
make a way for them to escape: That as
the sufferings of Christ in them do abound, ^{2 Cor. 1. 5.}
so hath God many wayes to make their
consolations abound also. If the Devil and
his Engineers have *Mille nocendi artes*, a
thousand wayes to hurt and destroy them,
God will either find or make as many
wayes to preserve them: whereof some
he will have to be more secret and under
ground, others again more open and ob-
vious to the eyes of the world; as either
by restraining the fury and malice of their
persecutours, and stopping their mouthes,
that they shall not hurt them, as he did
the mouthes of the Lions from hurting Da-
niel; or else by taking them off by his de-
stroying hand of judgement in the full car-
reer of their pride, as he did Pharaoh, An-
tioshus,

The Birth of a Day, or,
tiochus, Herod, Agrippa, Julian the Apo-
state, and many such like; or if none of
these wayes, yet by ingratiating them, and
giving them favour in the sight of their e-
nemies, as he did the Israelites in the eyes
of the Egyptians.

And as God knows *how* to deliver the
 godly, so also *when* to do it; and a great
 deal sooner it may be then they ex-
 pect, even within the space and
 turning about of one day:

Since none of us know
 what a day may
 bring forth.

Tri-uni Deo Gloria.
